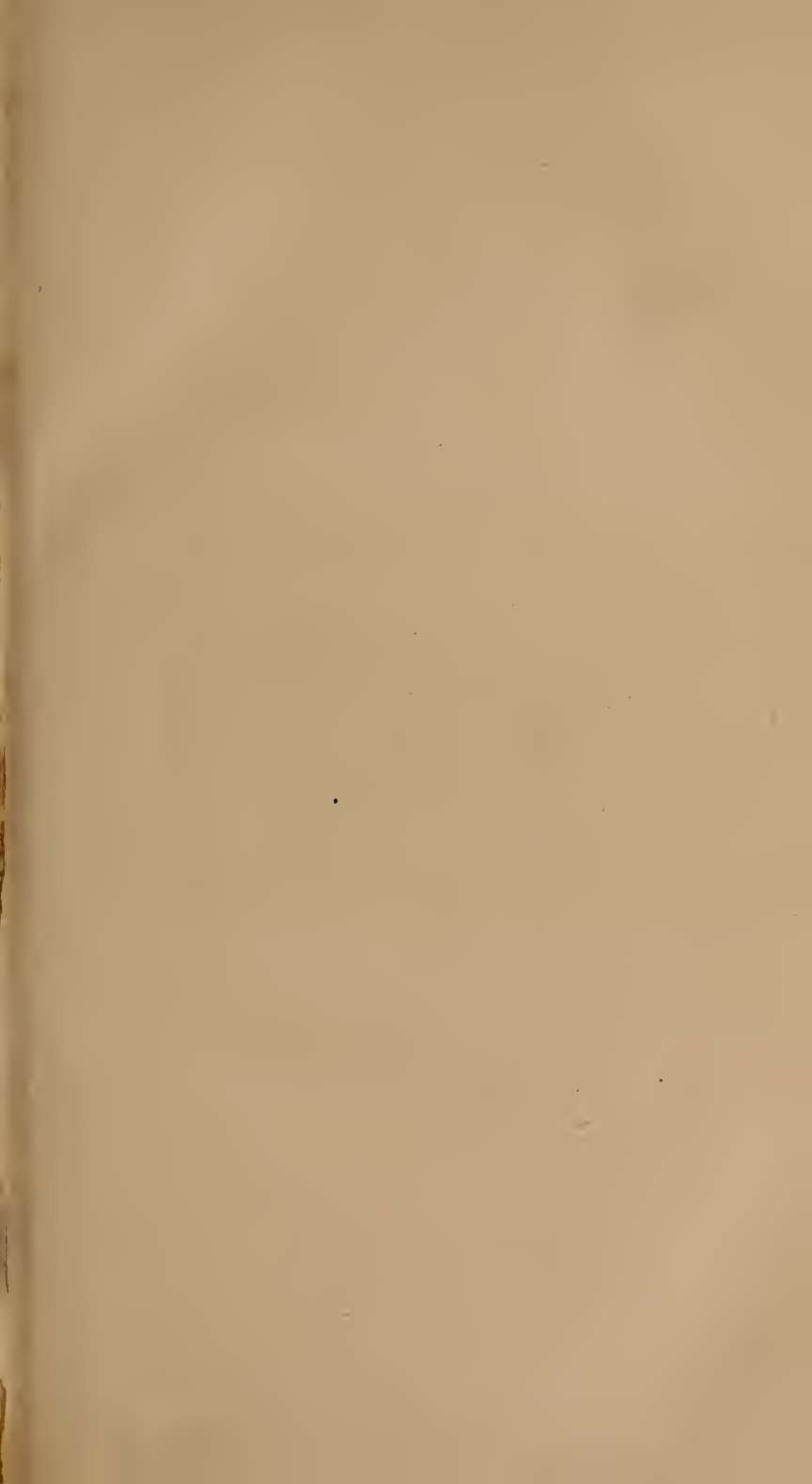
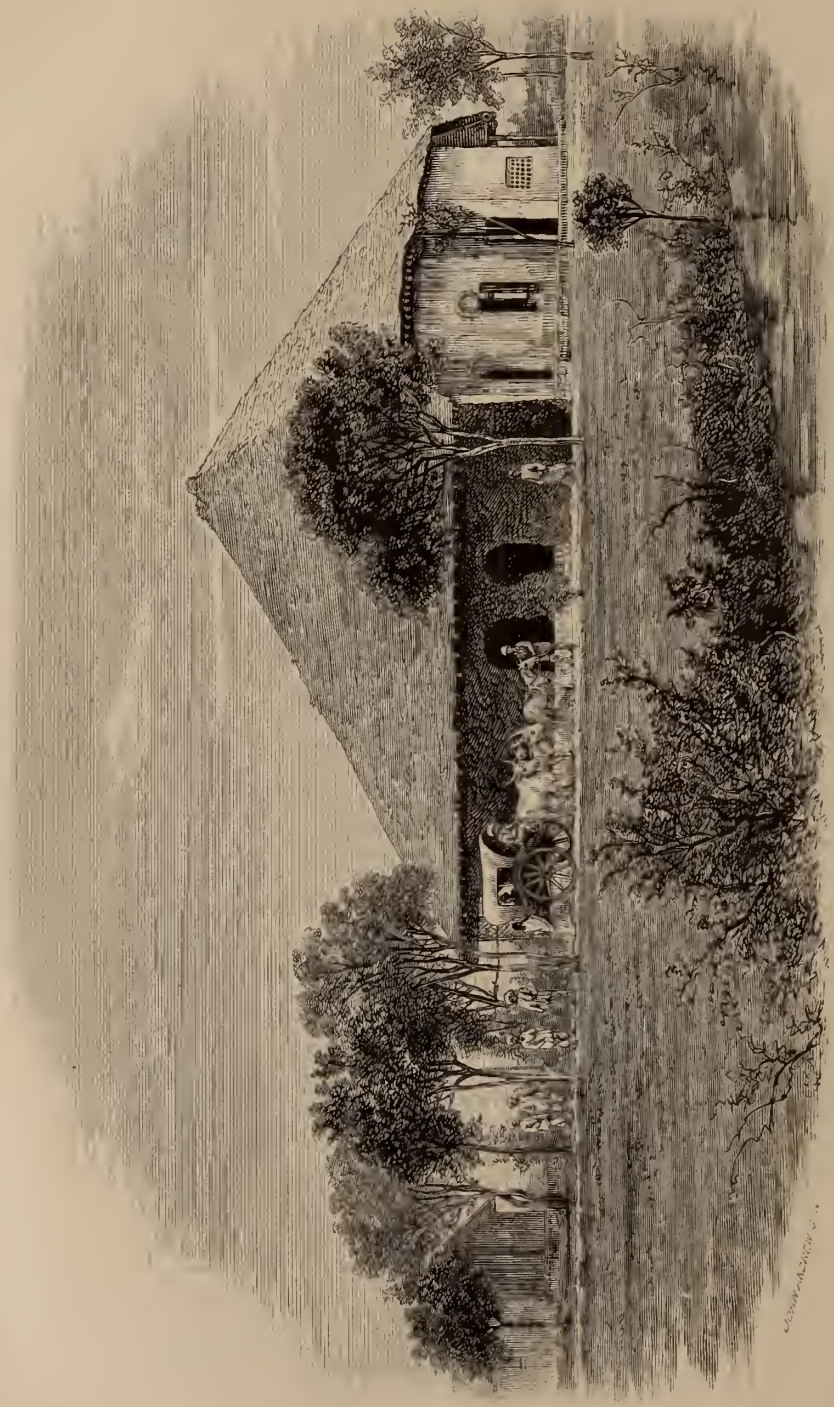


LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case,..... Division **I**
Shelf,..... **7**
Book,.....

RESERVE
STORAGE





MISSION HOUSE AT RAHURI.

W. & A. ALLEN & CO. ENGRAVERS

THE MISSIONARY HERALD.

VOL. LXV. — MAY, 1869. — No. V.



MISSION HOUSE AT RAHOORI.

BY REV. HENRY J. BRUCE.

RAHOORI is situated on the banks of the Mûla River, twenty-three miles north of Ahmednuggur. It is one of three "village stations" of the American Board, which have already been occupied in the broad valley of the Godavery River. The village is supposed to contain from five to six thousand inhabitants, and it is surrounded by a number of smaller villages within convenient visiting distance. It is also easy of access from Ahmednuggur, from which place the missionary must derive the greater part of his "fresh supplies."

The accompanying photograph represents the mission house, situated about one fourth of a mile from the village. It was built about eight years ago, by Mr. Abbott, by whom it was occupied six years. The walls are of sun-burnt bricks, and are two feet thick and fifteen feet high. They are also plastered with mud, over which is a thin coating of lime, which gives them a firm and neat appearance. The floors are of earth, pounded hard and smooth, and the ceiling above is composed of a single thickness of white cloth. The roof is covered with the common thatch. This is usually from six to eight inches thick, composed of grass and leaves, which are secured in their place by means of transverse, slender rods, bound firmly together with strings. The great thickness of the thatch renders it an excellent protection from the heat of a torrid sun, and when properly made, it sheds rain well. It is not, however, secure against the high winds of the monsoon, and portions of it are liable to be removed at any time in a passing storm, as may be seen in the picture, near the summit of the roof. A great desideratum for Indian houses is a kind of roof which combines the properties of strength, durability, and cheapness, and which at the same time will afford suitable protection from the sun. Nothing has yet been introduced which in all respects can take the place of the troublesome and insecure thatch.

As an additional protection against the heat of the sun, Indian houses are made large, capable of containing a great volume of air; and they are generally surrounded, to some extent, with verandahs on the sunny sides. During the

hot season, the doors and windows are tightly closed in the early morning, and kept so until four or five o'clock in the afternoon, to keep out the burning winds that sweep across the country at mid-day. These and similar precautions are as necessary on the plains of India, as stoves, or other "heating apparatus," in a rigid New England winter.

The front verandah of this "bungalow" is finely shaded from the morning sun by a thrifty creeper, which covers the lattice. The flower-garden is seen at the left of the "bungalow," and still farther to the left is the "cook-room," with a water-tank before it.

The "bullock-cart," represented in the foreground, is a common conveyance in India. It is large and comfortable, having seats in the inside for four persons, and the thick top affords a good degree of protection from the sun. The inside is conveniently fitted up with boxes, nettings, and pockets, for stowing away baggage; and when the missionary is "touring" it can easily be converted into a "dining-room" and "sleeping-room." Good bullocks will travel at the rate of four miles an hour, and sometimes, for short distances, at the rate of five or six miles. Eighteen or twenty miles, however, is a good day's work for a single pair, so that a long journey in the bullock-cart requires a great deal of time, unless it be accomplished by means of "relays."

The photograph represents the missionary with his family as just starting for a morning drive.

The second person from the rear of the cart is Rev. Waneram Ohol, native pastor of the church at Rahoori.

"BAB AND BABISM."

BY REV. EDWIN E. BLISS, OF CONSTANTINOPLE.

I have just been reading, in the January number of the "Hours at Home," an article entitled "Bab and Babism," and giving an account of a recent politico-religious movement in Persia. The writer says: "No Missionary Herald announces this most remarkable phenomenon of modern times." This may be true, and if so, the reason is that those who write for Missionary Heralds have learned to be somewhat chary of announcing most remarkable phenomena at first sight. Your correspondents in the East have come more or less into contact with "Babism," but as yet have failed to find in it "an important factor, that must henceforth be taken into account in the work of civilizing and Christianizing Asia."

The information we have of it corresponds in the main to the statements in the "Hours at Home"; but as these statements refer mainly to the early history of the new sect, it has occurred to me to supplement them by some account of more recent events. Before doing this I ought, perhaps, for the benefit of readers of the Herald who do not see the "Hours at Home," to give a brief narrative of the origin and early history of the movement in question.

About twenty-five years ago, a young Persian, named Ali Mohammed, of Shiraz, a student of Mohammedan theology, began to preach in the mosques of his native city against the vices of the Mohammedan priests and teachers—

their perversions of the true doctrines of the Koran, and the cruel oppressions of those in power. The eloquence of the young preacher attracted many hearers. His denunciations of abuses met with a ready response in the popular heart. Emboldened by the increasing number of his adherents, he began to assert claims to a higher authority than that of a simple preacher, declared himself to be the last of the Divine Incarnations, the 12th Iman Mehdi (The Guide), who, according to Mohammedan expectations, long concealed in a cave, is at length to come forth and reëstablish the true religion in its glory. He assumed also the name of Bab (door), to signify that through him, as by a door, men enter into the knowledge of divine things. These high pretensions only added to the enthusiasm of his followers. Their numbers multiplied. At length some of the more restless spirits, contrary, it is said, to the counsel of the Bab, raised the standard of rebellion against the Persian Government. The suppression of this rebellion severely taxed the powers of the Government; but in the end it was suppressed, and its leaders put to death. The Bab also, though he had taken no part in the insurrection, was arrested, tried, and executed. He had, it is again said, assured his followers that he could not be put to death—bullets could have no power over him. The failure of these assurances did not, however, shake the faith of his adherents.

Twenty years have now passed since this death of the founder of the sect, but in the mean time, the number of its adherents, as they claim, is continually increasing. "We are three millions," they say. "Our people are found in every town and village in Persia." Numerous converts are claimed in Turkey also, but it is impossible to know whether these statements of numbers are true. They are probably wild guesses.

The Persian Government, after its experience of the political element in Babism, keeps a sharp eye upon it, and has banished many of its adherents from the country. Indeed, for ten or twelve years after the death of the Bab, the headquarters of the sect was on Turkish soil, at Bagdad. Seven years ago the fears of the Persian Government were excited afresh, and the present head of the sect, with some forty of his adherents, was required to remove from Bagdad to Constantinople. From here they were sent to Adrianople, in European Turkey; others were banished to Egypt, and others still to more remote places in Africa. The Adrianople colony, increased by subsequent arrivals, after being allowed to remain there in peace for six years, was last summer suddenly broken up by the Turkish Government (again evidently at Persian instigation); the poor men were compelled to sell all their property at great loss, were put under arrest, and sent off to Acre, on the Syrian coast, where, it is said, many of them are now in prison, and otherwise subjected to very cruel treatment.

The very quiet and honest conduct of these people at Adrianople, their apparent acquaintance with the doctrines of the Bible, and their professed acceptance of some of those doctrines, made a very favorable impression upon their Christian acquaintances there; so that when it was known that they were to be sent into another exile, an effort was made to prevent, through the intervention of the foreign ambassadors here, what seemed a great outrage upon an unoffending people. But the reputation that Babism had acquired as a secret political movement prevented that effort from being pushed as it might otherwise have been, and nothing was accomplished.

So far as can be judged from the utterances of this leader at Adrianople, Babism is an attempt to mix Mohammedanism and Christianity. No such advanced ideas, however, as are mentioned in the "Hours at Home," in regard to the treatment of women, were avowed there. Such precepts of the gospel as enjoin meekness under injuries, such doctrines as that of regeneration by the Spirit of God, they profess to accept. Still they do not give up the Koran. They hold their own private religious services, but they do not withdraw from worship at the mosque. In a word, and in the language of this leading man, they would "break down the middle wall of partition between the Moslem and the Christian, and teach all to live together in love," and in the bonds of a faith to be made up, as they seem to fancy, of *pure* Mohammedanism and *pure* Christianity.

And it is just here that we give up hope of any good coming from the movement. Schemes of breaking down middle walls of partition between other religions and Christianity; schemes of developing Christianity out of some other religion, or of developing "the absolute religion of the future" out of various religions, are not hopeful, whether they originate in Persia, Germany, or the United States.

The study of the Scriptures may open the eyes of individuals among the followers of Babism to the true light; but the finale of the movement will probably be to add, for the time, one more to the numerous sects now found in the bosom of Mohammedanism. Babism is not a remarkable phenomenon in the East. Such waves are continually rolling over the "Dead Sea of Oriental Quietism;" but they subside, and leave the minds of men as far as ever from the truth. Almost every missionary laboring here makes the acquaintance of some sheik, some man of subtle, mystic mind, who gives his spiritual interpretations to the words of the Koran, finds parallel passages in the Christian Scriptures, has his scheme of a new religion, and draws hundreds and sometimes thousands (so they will tell you) of disciples after him. These movements have only this meaning in them,—they show how Mohammedanism fails to satisfy the minds and hearts of its votaries; and they should stimulate our prayers and labors for the manifestation to them of Him who is "the way, the truth, and the life."

OUR COUNTRY AND THE WORLD.

THIS is very different from the popular statement—"Our country *for the sake* of the world." The one is narrow, selfish, not in keeping with the command of our Lord, the spirit of the Apostolic age, or the lessons of Providence. The other is broad, generous, Christian; leading to the largest consecration, the grandest effort, and has the promise, "Lo, I am with you."

If the doctrine—"Our country for the sake of the world"—were ever a good one, it should have been good for Judea. The gospel should have had its perfect work there first of all, in the complete evangelization of that country, and then a great company of missionaries would have been in readiness to go into all the world. What a glorious light would have been set up, what power the missionary army would have had, pointing back, for illustration of the power

of the gospel, to their own highly favored land! But the Lord did not so understand it; the Apostles did not so understand it; and before the death of John, the gospel had been proclaimed throughout the then known world, from the shores of Britain to the Euphrates.

The case were different if the rest of the world would only stop and wait for us to get ready to give them the gospel; but the dreadful procession of the unevangelized moves on; a vast multitude, equal to the entire population of this country, go down to death every year without so much as having heard of the way of life.

The case were different, still, if the world were closed up to Christian effort, as it was only fifty years ago. But it is all open. In the wonderful providence of God it is not only open, but brought, as it were, to our very doors, by the facilities of communication and commercial intercourse.

“But we are laying the foundations of Christian institutions in this country, for the building up of a great Christian nation.” And it is just this that we are called to do in unevangelized lands, the world over; with the addition of clearing away the rubbish and debris of centuries of error and false systems, with but little help, and sometimes bitter opposition from their deluded victims.

“It is a critical time in this country.” It is always a critical time, with any individual or people, till the gospel has been received. It is a critical time, emphatically, in Turkey, India, and China, while in the flooding light of modern science and civilization, men are losing faith in their old creeds, and in despair and ignorance of any better, are sinking into infidelity. If it is a critical time *here*, with more than one ordained minister to every thousand of our population, what shall we say of China, with less than one missionary to three millions of people? One year now is worth hundreds by and by.

Our country AND the world. Let the church arise and come up to the solemn responsibilities of the time, as set forth in the command of our Great Teacher, and not less clearly in the Providence that opens the way.

TRAINED LABORERS.

It is hardly possible to overestimate the importance of thoroughly trained laborers in the foreign field; trained not simply in the learning and discipline of the schools, but in the arts of common life, in business habits, in a practical acquaintance with men and things, and in personal Christian effort, here at home. Many of the graduates of our seminaries, both male and female, are mere students, with but little practical knowledge of the world. They have never mingled with the poor and wretched, and the opposers of the truth; have never adapted themselves to their peculiar wants and sympathies. The actual experience of one or two years in Sabbath-schools, mission schools, city missions, or home-missionary work, would be of incalculable advantage in many ways; in the knowledge laborers would thus gain of themselves and their fitness or unfitness for peculiar kinds of labor, as well as of the best methods.

Next to the love of Christ in the heart, prompting to earnest consecration and self-denying effort, and of vital moment to success in the missionary work, is a

good, roundabout, common-sense, — *tact* to meet the most varied characters and circumstances with the right word and in the right spirit. It is an *art* as well as a grace; due in part to native endowment, and in part to culture and the habit of studying opportunities. We think of one in Eastern Turkey, whose experience as a salesman in a city store was an invaluable help in gaining the hearts of all classes wherever he went. Miss Fiske was equally at home whether receiving with distinguished courtesy the nobility of Persia, or sitting on the mud floor of a Nestorian hovel, and rousing the hearts of its degraded inmates to the hopes of a better life. The scientific knowledge of a missionary now in India, enables him to make a shell or a flower the text for a sermon to crowds of wondering Hindoos. Another in the wilds of Koordistan, on a dark and stormy night, turned the violence of an angry mob into wondering admiration, as he showed them how his rubber coat, made in a land where people had the Bible, had kept him dry and safe from the wet and cold. Every kind of knowledge, of books, or men, or common things, comes into use.

Mr. Washburn, of Constantinople, by his pamphlet entitled, "Woman: Her Work in the Church," by articles in the religious press, and by addresses in different parts of the country, has done most valuable service to the missionary cause, by showing the great value of the thorough training of female laborers for mission work, both at home and abroad. Not every young woman, however earnest her Christian spirit and entire her consecration, can adapt herself wisely and happily to the peculiar conditions of city mission work at home, or the still more peculiar conditions of missionary life in the East. The utmost carefulness is necessary, not only for the sake of the cause, but out of a Christian regard for the happiness and usefulness of the women sent.

Were it possible to test candidates by one or two years of labor, missionary societies would gladly do so; and often, young men would not be sent out till they had proved themselves efficient workers at home — till labors in the ministry here had given them experience in dealing with individuals and churches. But where are the churches that would spare these men? And how can we prevent such men from becoming interested in their people; or prevent the success which has crowned their labors from being regarded by them, as well as by their friends, as a proof that they ought to remain at home? And where is the City Missionary Society that is willing to give up its trained women? Yet we are glad to hear that arrangements are in progress to secure special training, for missionary work, to such women as may desire it, in connection with the hospitals and city missions of New York City.

Few young men or women would be willing to be known as on trial to test their fitness. The trial can best be made before the offer of service, or by such as are already accepted, in order to qualify them more thoroughly for their duties. Our city missions and mission-schools offer peculiar facilities, especially for young women; and it is to be hoped that the valuable suggestions of Mr. Washburn, in this regard, based as they are on a careful observation of labors in behalf of women in Egypt, Syria, Turkey, Germany, and England, as well as in this country, will be the means of raising up for the foreign work a body of trained female laborers.

As our missionary societies cannot give the special training needed, it remains for them to exercise the best judgment they can in sending out only such

men and women as they may reasonably expect to succeed ; for those who look forward to the mission work, to employ every possible means of qualifying themselves for it ; and for trained and successful workers, to consider the question of their personal duty to a cause in need of *all their qualifications, and of all their experience.*

MRS. MARY ANN C. RIGGS.

THIS excellent woman, the wife of Rev. Stephen R. Riggs, of the Dakota mission, died at Beloit, Wisconsin, on the 22d of March last. The following obituary notice is an abbreviation of remarks made by Rev. G. Bushnell, pastor of the First Congregational Church, Beloit, at her funeral :—

In Hawley, one of the hill towns of Franklin County, Massachusetts, Mary Ann Clark Longley was born, November 10, 1813. She was of the old Puritan and Revolutionary stock, on the part of both of her parents. Her father, General Thomas Longley, though a farmer of moderate means, was an educated man, and prominent in the affairs of Church and State.

So early did a wise training begin to bear fruit in this daughter, that the exact time of her conversion is not known. In this respect her childhood was of a piece with her riper years. The exact and thorough conscientiousness, the refined tastes, the uncalculating Christian devotion, which we have learned to admire in her, were not put on in these later years, but were a part of herself, and grew to such naturalness and beauty through the early ascendancy they gained in her character. She was taught and trained in the school of Miss Mary Lyon, in Buckland and Amherst, Mass., and afterwards in that of Miss Grant, at Ipswich. On leaving school, she was selected to fill an important place as teacher in Indiana, where she remained a year and a half. During this time she made the acquaintance of her future husband, who had just been ordained, and received an appointment from the American Board to join the Dakota mission.

It was not an earthly ambition which won her consent to be a missionary beyond the frontier and among a savage people. There was in her heart the love of Christ to the dark-minded and the needy. To reclaim to humanity and the kingdom of God those mysterious sons of the wilderness whom our civilization was corrupting, and rapidly pushing back to make room for the pride and covetousness of the boasted white man, this just and laudable ambition was hers.

In February of 1837 she was married, and in March she started out with her husband. It will give some idea of the length of their journey and of the means of prosecuting it, to know that it was June before they reached the Lake Harriet station, among the Dakotas. In September following they removed to Lacquiparle, where they remained till the spring of 1842. Of their visits to Eastern friends ; of their establishing the new station at Traverse des Sioux in 1843 ; of their return to Lacquiparle in 1846 ; of the burning of the mission-house in 1854 ; and of their consequent removal to Hazlewood, where they continued to labor till they were obliged to flee for their lives to escape massacre in the outbreak of 1862 ; of the exposures and perils of that flight ; of their sojourn in St. Anthony, three years ; of their life among us since the summer of 1865, known to you all ; of these interesting matters, I can only give this passing notice.

For the first five years of her missionary life, in addition to her family cares, Mrs. Riggs employed herself in teaching a school in English for the Dakotas. After that, the increasing cares of her family and the state of her health compelled her to restrict her labors chiefly to her own household. She still taught the Indian women, however, the arts of civilized living; assisted in maintaining prayer-meetings for their benefit; trained Indian girls; in short, made herself the friend and helper, as she had opportunity, of the poor people to whose welfare, social and spiritual, she had devoted her life.

To her own children the missionary mother must needs be more than even the best of Christian mothers at home. In this respect Mrs. Riggs was eminently fitted to her position, and eminently faithful and successful in it. By motherly instinct and by character, she was true to the best interests of her family; and great honor has God put upon her already, as the mother of missionaries.¹ It seems to have been her sole regret in leaving her family, that she must leave her younger children before their characters were fully formed.

The last days of Mrs. Riggs were in exact keeping with her life. They were characterized not by ecstatic emotions, but by settled convictions, a calm and cheerful trust, and a bright joyousness of spirit. On being told that it was the Sabbath, she said, "I think He will call or me to-day." Over and over again she said, "He strengthens me." Paul's expression, "though the outward man perish the inward man is renewed," she unconsciously paraphrased by saying, "Delicious are my feelings; the taking down of this tabernacle is so beautiful." "Christ," she testified, "has been with me all the winter, and is now." What remains, but that we be led by the testimony of her words, and her beautiful life, to the supreme blessedness of those who die in the Lord.

FINANCIAL.

THE receipts for the month of March, \$37,202.24, were \$6,264 more than for the same month last year. This is encouraging, but it will be borne in mind that it still leaves the whole amount received up to the first of April nearly \$27,000 less than the total at that time last year, while *more* is needed to meet expenses. A native Christian in the Mahratta field, writing, recently, to one of the missionaries now in the United States, expostulates with American Christians thus: "Alas, America! Will those, who first took us by the hand, now leave us, when we are still unable to go alone? O do not do so. Your Saviour is rich, powerful, and merciful, and will supply all your needs. What can this still feeble band of missionaries do here? Are not their lives in peril from overwork? What will the result be of having sent them forth to battle, if you afterwards fail to send them needful reinforcements?"

¹ She had eight children, all born on missionary ground, and all still living; the eldest son a minister in Wisconsin, the eldest daughter the wife of Rev. Mark Williams, of the North China mission.

MISSIONS OF THE BOARD.

Dakota Mission.

DR. WILLIAMSON, writing from Saint Peter, Minnesota, February 13, states that the blessing of God still attends the labors of the native Dakota preachers, on the Reservation west of Lake Traverse. The Baptist chaplain at Fort Wadsworth writes very favorably respecting them. One, ordained at Buffalo Lake, last autumn, had baptized 12 adults and 5 children, up to the close of last year.

WANT OF FOOD.

Notwithstanding aid granted by the U. S. government, through Bishop Whipple, to feed and clothe the Indians, Dr. Williamson has reason to suppose there is much suffering among them. Some old persons and small children are reported to have starved to death; and he writes: "Much suffering is inevitable. And I fear this is not the worst of it. Almost the only work they can do in winter is to cut down trees and cut them into logs, not having teams to haul them; and they are thus hired to destroy the timber which some years hence will be greatly needed for fuel and for building, while their labor, at this worse than useless work, makes them need more food.

"One of our most faithful catechists writes me that the people assemble regularly for public worship on the Sabbath, but are so scattered at their work that they have no school this winter; that they can have no school except at Ascension, where is the largest body of wood; and that they are so weak, from want of food, that they can do very little work. As with Israel of old, 'when he slew them, then they sought him,' so God has of late years made the sufferings of the Dakotas a means of drawing them to himself, or of opening their hearts to receive instruction; and thus, I trust, it will be in this case.

TRIALS OF A NATIVE PREACHER—FAITHFUL LABORS.

"Mr. J. B. Renville is much afflicted this winter. Returning from a preaching

tour in December, in a severe snow-storm he missed his way and drove into a marsh, where, the snow being deep, the ice was thin, and his horses broke through. He lost time in getting them out, which caused night to overtake him before he reached Redwood, and the storm was such that he could not find his way, nor even reach wood so as to make a fire, and he was forced to lie out on the bleak prairie the worst night we have had this winter. He and his horses were near perishing with cold. It is often said, and I suppose is generally believed, that worldly men labor harder and suffer more for worldly gain than missionaries to extend the Redeemer's kingdom. But this has not been true among the Dakotas since I have been with them.

"Mr. Renville, on his next trip, lost one of his horses. But his great affliction is in the failure of the health of his wife. She is naturally of a delicate constitution, and her labors and trials have been more than she could bear. She has broken down, and it is doubtful whether she will get up again."

Gaboon Mission—West Africa.

POLITICAL PROSPECTS.

MR. BUSHNELL wrote, December 13: "A new Commandant has just arrived from France, who has associated with him three other officers here, to aid in the administration of affairs; the Admiral, when in the river, being superior, as heretofore. They have asked our educational statistics, very particularly, and have informed us that our marriages, up to this time, will be recognized as valid; but that hereafter, marriages must be conformed strictly to French law. A few days since, Mr. Walker and I visited the Plateau; but did not see the new Commandant, and we have received no visit from the Admiral since he returned. It is thought probable that Corisco, and the coast north of Corisco, will ere long become French, and that from the equator north and south, for considerable distance, there will be no other

jurisdiction than that of France. The overthrow of that persecuting dynasty in Spain, that has done so much to curse Africa and hinder the introduction of the gospel among her tribes, is a matter for thanksgiving. Probably Protestant missionaries, who were driven from Fernando Po some years since, will now return and resume their work; and other places on the coast and Spanish islands will now be opened to the gospel. It is wonderful how God is turning and overturning among the nations, preparatory to the universal reign of Christ. All things seem working together for that glorious result.

“The hopeful religious interest which I mentioned in my last letter still continues, especially in the girls’ boarding-school, and we trust it will result in some true conversions to Christ.”

Zulu Mission.

(Southeastern Africa, near Port Natal.)

AMAHLONGWA STATION.

MR. PIXLEY, reporting his station at Amahlongwa, for 1868, mentions the admission to the church of one member by profession, and of two who had come from a German mission station, and says: “The usual services have been continued at the chapel every Sabbath during the year, with an average attendance of over 50. Frequently the chapel has been filled. The station people, with hardly an exception, regularly attend the Sabbath-school, and many of them have procured Testaments for themselves, and are able to read them intelligently. The Sabbath-school is one of our most interesting fields of labor.

“The poverty of the people on this station is great and their means of obtaining money limited, yet they have contributed a little to the funds of the Board—\$10—during the year, and about twice that sum to the Native Home Missionary Society. We think the people have learned to be more industrious than formerly. They cultivate more ground, and in a better manner; but it is not so easy now as it has been in some previous years to realize money from the avails of their labor.

“The condition of the people in the kraals outside the station has not much changed from that of previous years. They are friendly, ready to converse when the subject is cattle, *mealies*, beer-drinking, or kindred topics, but about religion they are indifferent and careless. Many of them are, however, advancing in civilization, beginning to wear clothes, training oxen, buying plows, and eager in pursuit of worldly things, while clinging as closely as ever to their heathenish customs. They know the truth and harden their hearts against it. They have heard of the Saviour, but have no personal interest in him. Are they worse than many in our native land?

“Our great need, we feel, is the Holy Spirit, in his convincing, transforming, and converting power. For his presence we daily pray. The promise is sure, and its fulfillment certain. Trusting that God, in his own time, will water the seed sown here in many hearts, — seed which he has declared shall not be lost, — we labor on and watch, patient in hope, and rejoicing if we are counted worthy to be co-laborers with Christ in so great and good a work.”

Western Turkey Mission.

FROM CONSTANTINOPLE TO PHILIPPOPOLIS.

MR. PAGE, who sailed last October, destined to the Bulgarian portion of the Western Turkey mission, has furnished a very pleasant account of his overland journey from Constantinople to his station at Philippopolis. He writes:—

“We reached Constantinople very early Friday morning, November 6th. Mr. Clarke was already on his way from Philippopolis to meet us, but as the steamer had made unusually good time we had reached Constantinople first. It was quite fortunate for us that it was so, for thereby we were afforded opportunity to visit among and become acquainted with the members of the mission circle at C., and to see something of the city itself. We enjoyed our tarry there very much, and shall never forget the pleasant *first impression* that was there given us of the

interior of missionary homes. The steamers between Constantinople and Rodosto going at that time quite irregularly, we concluded to go all the way overland to our new home.

The Carriage. "We started November 17, in a britzka. As I find no description of this vehicle in 'Webster's Illustrated,' I think perhaps you would like a description. The exterior shape of the carriage is much like that of an American army wagon. Instead, however, of having a canvass-top, it is covered with black leather. The interior is lined with red felt, quilted, and adorned with four little oval mirrors, with brass frames. There is also a little oval glass window in the back curtain, as in carriages in America. A curtain midway, each side, rolls up, and answers for a door. There are no seats, with the exception of the one in front for the driver, the usual way of riding being upon a cushion of yorgans (thick quilts, usually of some gorgeous hue) and other articles, which are used at night for bedding. We, at the outset, extemporized a seat by cushioning one of our trunks; but long before our journey's end we concluded that Turk fashion was best, all things considered.

"I have not yet mentioned the remarkable characteristic of our carriage, that of having springs! They have but recently been introduced. Indeed the whole affair was quite luxurious compared with what Mr. and Mrs. Clarke traveled in when they came to this field, ten years ago. They came in a *one-horse go-cart*, the body of which was set directly on the axles, and covered only by a piece of white cloth. This is an example of progress in Turkey.

"We were also drawn by three horses abreast. The harnesses were of good substantial leather, and of a pattern that would not have attracted a careless eye as anything peculiar. Beneath the collar of each horse there was suspended a little open bell. The driver managed his team considerably by pressing the reins against the horses' necks, and perhaps still more by his voice, they *seeming* to understand Turkish perfectly well.

In the Streets of the City. "As many of the streets of Constantinople are not wide enough to accommodate carriages we were obliged to keep to the widest ones in clearing the city. For more than an hour we were trundled over the exceedingly rough pavements ere we reached the city limits, furnishing us with ample opportunity to discover many complex corporeal gyrations, and also the density of the material of which the frame of the carriage was made, compared with that of the human skull. When we were about terminating these scientific investigations, and approaching the gate of the city, we were courteously requested by some custom officers to allow them to examine the contents of our trunks, etc. Having done this, they gave us a writing, which exempted us from all other investigations of the kind to the end of our journey.

In the Country—The Khans. "As the rainy season had already commenced, we found our speed much impeded by mud after leaving the pavements; nevertheless we were glad of the exchange.

"As we had started in the afternoon we made only three or four hours progress that day, reaching the first khan (*i. e.* hotel *a la Turk*) a little after dark. These khans are generally built of wood or sun-burnt brick, and in the form of a hollow square, the buildings all facing inward, upon a square open court. They are one, two, or three stories high, as the case may be, and have as many open galleries, or verandas, as there are stories, running around, one above the other, facing in upon the square. An arched gateway, through one of these sides, forms an entrance to the court.

"When a day's journey is completed and the khan is reached, the driver, or Talikagee, as he is called, drives his carriage through this entrance into the open court, and is immediately accosted by the Khangee, or innkeeper, who, often by a motion of his hand, directs him to some spot on the first veranda where his passengers can alight, and usually near some vacant rooms. The Khangee then courteously shows the party what rooms are vacant, and allows them to take their

choice. The rooms are generally from twelve to fifteen feet square, ceiled with wood or plaster, and unfurnished, with the exception of a straw carpet on the floor. Bedding is usually taken along by travelers, but will be furnished if called for, as also woolen seats, and any tin or earthen dishes that may be desired.

“There is a coffee-room always connected with each of these establishments, corresponding with the American bar-room, where the Turks love to sit and smoke their long pipes, sip their coffee, and gossip. There is generally, near by, a kind of sutler’s department, where articles of food can be purchased, and often sweetmeats, etc. The servants of the khan will procure them if requested. If your patience is very elastic, you can order of the Khangee articles to be cooked, such as poultry, mutton, etc., but everything in Turkey is done by a favorite motto, ‘Slowly, slowly.’ Charge is made for food according to articles ordered; no charge for lodging, the khans having been founded by the munificence of private individuals. There is, in all of the principal villages, at least one of these khans. The villages seem, in many cases, to have sprung up around them, they being located at convenient distances along the road, — usually at a day’s or half day’s journey.

Speed. “People here always reckon distance by hours, an *hour* being understood as signifying the distance a team will pass over in that time, at a rapid walk. In dry weather, I am told, they often drive much faster than this. Indeed, *we* often made much better time, the driver taking advantage of a bit of good road whenever it appeared. It was quite exhilarating, sometimes, to have our team break into a rapid run; and with our three horses abreast, going at full speed, shaking the bells upon their necks, filling the air with their tinkling and the rumble of wheels, we must have presented quite a dashing spectacle. But these occasions were far between, on account of the mud, which was not, however, as bad as I have often seen in the South and West at home, being seldom more than four or five inches deep. The quality of the soil impressed

me as very much like that of Maryland and Virginia.

“There is a new macadamized road in process of construction between Philipopolis and Constantinople. It is being made by sections, and the Turks seem to be fond of doing the easiest places first. Whenever we could strike the hard surface of this road (which will be a fine one when finished), we made excellent time. But however rapid our progress, when the ten hours were completed (*i. e.* the thirty miles), nothing could induce the driver to go further that day. Once we put up as early as half-past two P. M. for the afternoon and night. The drivers are very careful of their horses, and this may perhaps be one reason why they will not go further. Custom may be another.

Varieties. “We were constantly passing, on our way, large numbers of foot travelers, clad in all the variety of picturesque oriental dress; also many traveling on horseback, all well armed, to guard against robbers, I suppose, though few robberies have been heard of during the last six years, since the execution of those who shot Mr. Meriam.

“We were constantly noticing on our way objects that reminded us of Scripture scenes, and that we were not far from the lands of the Bible — a shepherd with his crook, followed by his flock; groups of women and children at the wells and fountains, with their water-pots; the hard-beaten threshing-floors, where the autumnal threshing had just been completed; many large eagles gathered around the remnants of some animal killed by the shepherds; — ‘wheresoever the carcass is, there will the eagles be gathered together.’

“Other objects reminded us of some of the resources of the country — large droves of horses, cattle, and domestic buffalo, grazing or being driven to market; immense fields (unfenced) from which grain had just been taken; and near the villages, large vegetable gardens, in which grow many vegetables common in America; mulberry orchards — for this is a silk-producing country; and large rice fields, irrigated by conduits from the Maritza River.

"Between the villages we seldom saw a human habitation. We saw a few villages curiously constructed of wicker-work, filled in with mud and covered with thatch, but the majority were of wood (timber and boards) or sun-burned brick, and covered with red tiling, very much resembling, in appearance, red pottery in the United States—the roofs not being flat, as further east, but like the American low, square, or hipped roof.

Face of the Country. "During the first five days of our journey (*i. e.* to Adrianople), our way lay over a surface much resembling the *rolling* prairies of the Northwest, in the United States. From this point to Philippopolis (with the exception of perhaps ten miles) it was over a dead level, much like the flat prairies of Illinois; very few trees being visible, and often none, as far as the eye could reach. As we neared Philippopolis, however, they became more and more numerous, and beyond here, I am told, there is a great timber country. In early summer, when the grain and grass and flowers are in their glory (attar of roses is a staple production in this vicinity), these waves and calms of green expanse must be beautiful indeed.

Adrianople. "Sabbath (November 22) found us at Adrianople, where we were hospitably received by Mr. Ball and family. We were sorry to find Mr. B. in quite feeble health, and *alone* in that big city. If some of the young men in our seminaries could have witnessed what we did,—the man and his surroundings, an earnest missionary alone in that large field, broken down, and yearning for the enlivening and sustaining presence of a co-laborer,—I think they would have been assisted very much in determining in which direction they would seek a field of labor.

Philippopolis. "On Monday we resumed our journey, and on Tuesday P. M. passed the spot where our lamented Meriam fell. A stone, erected by missionary brethren, marks the place. We would gladly have tarried a day there, so sa-

cred seemed the spot, had it been practicable.

"At about noon Thanksgiving-day (November 26th) we first caught sight of our new home. Philippopolis is quite picturesquely situated. Five precipitous granite hills arise in the midst of a vast *alluvial* plain, from 175 to perhaps 300 feet in height. Around two of these the city is clustered, the buildings climbing up their sides (large granite boulders often projecting from amidst their roofs), and a few buildings standing triumphantly on the top. The city has quite an imposing appearance at a distance. About fifteen miles distant, on either side, run lofty ranges of mountains; one of them, the Balkan, some of whose summits are 10,000 feet above the sea. The Maritza flows through the plain and winds through the suburbs of the city.

"The welcome that was awarded us from all in our new home was such as at once warmed our hearts toward every one, and made us in a higher degree conscious of the quickening power of Christian fellowship. We shall never forget the Thanksgiving-day of 1868.

"Thus terminated our journey to our mission home—we having been four weeks from New York to Constantinople, and nine days thence to Philippopolis.

Impressions. "Since arriving, we have been busy principally with the language. In regard to our 'impressions,' let me briefly say, we have already become deeply interested in the people. They are capable of securing for themselves a great future if they can be reformed and truly *Christianized*—industrious, ambitious, courteous, and, considering their circumstances, intelligent. But they are in as great need of learning the true way of salvation as though they had never heard the name of Christ. Given up to forms and ceremonies, and in bondage to superstitious and ignorant priests, they have no right conceptions of Bible truth, or of the conditions of salvation. The Scriptures are read in their churches in a tongue unknown to most of the people. How long shall it be before this beautiful land shall become the garden of the Lord?"

MR. MORSE wrote from Eski Zagra, January 20th: "We observed the week of prayer here, and were much benefited by it. Last Sabbath I think was the happiest day I have spent in Bulgaria. Four persons were admitted to the communion; two of them pupils in the school and two married men. . . . Eleven Bulgarians (seven girls in the school and four men, two of whom are helpers) and six missionaries, made a goodly company of communicants. About twenty Bulgarians, Jews, and Turks were present, beholding in silence."



TRANSLATING THE SCRIPTURES.

MUCH of the best talent in the missionary work has been, and still is, engaged in the work of translation. It is not a kind of labor to bring those engaged in it so prominently before the Christian public at home as some others, but it is not the less important and vital to the permanent success of the missionary enterprise; and brethren engaged in it have, if possible, a stronger claim upon the Christian regards and prayers of the churches,—that the truths of Revelation may be transferred in their purity and completeness into the native languages of the people among whom they labor.

The following reference by Dr. Riggs, of Constantinople, to the character of his work, will be of interest to his many friends, and the friends of other translators in this country:—

"My work continues to be of a nature which affords very little of *incident* or variety to report. The preparation of a translation of the Scriptures requires long, patient, minute, and sometimes monotonous toil. But it is amply repaid when we see the translation going into free circulation and bringing forth fruit. The blessed words of Inspiration have the same convincing, converting, edifying, and comforting power in one language as in another. And the words of other tongues are just as sweet to the nations who use them as those of our own are to us. It is matter of thanksgiving and praise that so large a portion of the human race have now the Scriptures translated and accessible in

their own tongues whercin they were born.

"My time is mainly devoted, and is likely to be during the whole of the present year, to two works: (1), editing a revised edition of the Bulgarian Bible with references, and (2), harmonizing the Armenian, Armeno-Turkish, and Bulgarian translations. Beside these, I have now in hand, and in press, a new and enlarged edition of our Armenian Hymn-book. I have no stated preaching service, and it is not the judgment of my brethren that I ought now to have; but I esteem it a privilege to preach occasionally in Armenian or Bulgarian, and do so; and also instruct a class of women in our Yeni Kapoo Sabbath-school."



SOME OUT-STATIONS OF CESAREA.

MR. BARTLETT, of Cesarea, wrote on the 7th of January, mentioning facts of interest respecting some of the out-stations of that field, where there is encouragement, notwithstanding opposition and persecution. He states: "No portion of our field is more encouraging than the little village of Chomaklu, on the other side of Mount Argeos, and but a few hours' distant. There are perhaps a dozen brethren, all very poor, but they appear to have the true spirit. Every evening they meet for prayer, and after meeting disperse themselves among their neighbors, to converse with them of Christ and his salvation. One who, like Nicodemus, has often, for several months, come by night to the brethren to inquire after the way of life, last Sabbath, with his wife, went to the Protestant chapel to worship; and as a penalty he was disowned by his parents and cast out of doors, with his entire family, in this cold winter weather. The brethren, from their poverty, furnished a place for them to live, and also divided with them their own scanty store of provisions; after which they sent to the city for help. We were very glad to learn, that under all this persecution the man and his wife both stand firm.

"A few months since, we placed a helper at a Greek village about two and

a half hours from Cesarea. A few brethren there have received the truth in Adana—all Greeks. Soon after the helper arrived, a desperate effort was made, in connection with the Greek monastery located there, to uproot Protestantism before it could become established. Seventeen men signed a petition to the Bishop, that the Protestants might be driven out. A meeting was called, at which nearly all the men of the village were present. After much discussion, it was decided that the priests should visit all the people, warning them to have nothing to do with the Protestants, and that they should use every effort to reclaim those who had been led away by the 'new religion.' The names of seventeen suspected persons were written, for whose 'salvation' special effort was to be made. Of this number only five stood firm, and these were urged to leave the place, but refused. Anathemas were pronounced against them, but without effect. In these anathemas the helper was also included.

"A short time after, Brother Farnsworth and I, with our wives and Miss West, visited the monastery, in company with the helper, and were kindly received by the Bishop. Before many weeks we heard that full permission had been given to converse with the Protestants, if any one desired to do so; and yesterday we learned that the helper had a school of nine boys, and was feeling much encouraged. The brethren are firm, and we hope for good results there."

up on the flat roof of a house and preach to them, which of course was just what I wanted to do. About seventy assembled, and listened to me very attentively, for two hours. In another village, never before visited by a missionary, the people and the priest asked me to preach in the Armenian church. I told them I should be glad to do so, but would not unless all agreed to the proposition. They knew that I was a Protestant missionary, and many of the men were enlightened, so that there was no misunderstanding on the subject. After evening prayers, therefore, and before the priest pronounced the benediction, he said to me—'Go ahead.' The people all sat down, I read the account of the crucifixion of our dear Saviour, and made that the topic of my remarks. I assure you it was rather difficult for me to control the tide of feeling that surged through my heart while I talked to those rough mountaineers of the sufferings of Christ. One half hour of such pleasure is an ample reward for all the so-called labors and trials through which a missionary is called to pass. I closed the meeting with prayer, after which the priest pronounced the benediction. After we came out of the church, the people all gathered round me with a sort of cheerful satisfaction, and urged me to prolong my stay in their village."

THE MARASH CHURCHES.

The following statements respecting the two Protestant churches at Marash, furnished by Mr. Trowbridge, are well worthy of a place in the Herald: "Last Sabbath was an interesting day in the two Protestant churches here. Being the first Sabbath in the new year, the annual reports of work done, members received, baptisms, marriages, deaths, and of money raised and expended, were made. The report of the Second Church was read in the morning and that of the First Church in the afternoon. You will be interested in some of the items; and for the sake of convenience I will combine the reports of the two churches. Number of members received on profession, 80; children baptized, 95; deaths, 37; number of persons

Central Turkey Mission.

PREACHING IN AN ARMENIAN CHURCH.

MR. TROWBRIDGE, now at Marash, wrote from that place January 6th: "I wrote you lately of my trip to Zeitoon. Since then I have made another tour to some Armenian villages, sixty miles directly west of here, in the Taurus mountains. My object was to survey the ground and see where to put students during the coming vacation. I was gone from home eight days, and enjoyed the trip very much. At one village the people asked me to go

who pay tithes, 102; amount of their tithes, 8,506 piasters, or nearly \$400 in gold; contributed to their own home missionary society, 4,323 piasters, or nearly \$200 in gold. The total amount of contributions for the Lord's work in 1868 was 29,327 piasters, or about \$1,300 in gold. This sum has entirely supported their own pastors and schools, has paid all their incidental expenses, and enabled them to give \$200 in gold to extend the gospel to the regions beyond. There are about 500 members, male and female, in the two churches, but many of them are *extremely* poor; nine tenths earn a bare living, by hard work from day to day. Considering their means, their poverty, and the fact that a day's labor is worth only about thirty cents in gold, these brethren and sisters have done nobly. The best of it is, they have given *cheerfully*; and they have realized the truth of the words, 'the Lord loveth a cheerful giver.'

"Next Sabbath, over twenty new members are to be received. This is the week of prayer. Daily meetings are held, well attended, and deeply interesting."

Eastern Turkey Mission.

HARPOOT THEOLOGICAL SCHOOL.

WRITING from Harpoot on the 18th of December last, Mr. Allen first notices the theological school, in which are trained those native preachers who have been thus far, in the Harpoot field, so faithful and efficient in the work of the gospel. There are now, it appears, 45 pupils, of whom 35 are married men, their wives being generally pupils in the female boarding-school. Mr. Allen says: "Our former assistant-teacher, Garahed, was chosen by the Evangelical Union, at its annual meeting a year ago, as principal of its department of the theological school. His salary is continued through the year, and is paid from tithes given by the pastors and preachers. This is in accordance with the plan previously agreed upon, namely, that the churches begin to support their own students, and gradually assume the responsibility of the school. We have worked together in perfect harmony, he taking a

good share of responsibility, but less than we would willingly give him were he in better health. This new plan makes no alteration in the course of studies or the arrangement of classes.

"Baron Garahed, naturally earnest, and from his youth spiritually-minded, under his new responsibility manifests a deep interest in the spiritual welfare of his pupils, and gives his whole soul to attain the end which we all desire. He spends the winter in Egypt, by which he hopes to gain strength for future labors.

"The junior class, in the studies of the first year, have done well, and made good progress as a general thing. Three or four of the more backward ones will not return in the spring. They have manifested a deep interest in their studies, and especially in the history and teachings of Christ and the Apostles. The 150 hours spent in reading and talking over these precious portions of the inspired Word have awakened many new thoughts in regard to personal duty, and furnished many practical lessons, which are now being taught to others in their widely-scattered places of [vacation] labor. The chief study of the senior class has been systematic theology."

JOURNEYING — CONDITION OF THE PEOPLE.

Having attended the ordination at Palu, noticed by Mr. Wheeler, in the Herald for April, Mr. Allen started on a visit to the Geghi district. He writes: "Owing to an abundance of rain, the journey proved a tedious one. Three wearisome days in rain and mud made us glad, at night, to find shelter in the dismal houses where an open fire is about all that reminds one of home, except by contrast. We learn, however, to appreciate almost any habitable shelter in the cold rainy season; and a winter tour will be sure to teach one that a stable, with a score of animals, has a value before unknown. But the nights are long, and disturbed by fleas, perhaps by worse vermin, and many matches are burned to see if it is not near morning. 'The light is sweet, and a pleasant thing it is to behold the sun' has an intensity of meaning to the missionary tourist, as he emerges at daylight from the dark room or stable to resume his journey. But do

not pity us, for we have a home to go to after the hardships of the tour. The poor, oppressed people need our aid and sympathy; yet not so much in a temporal point of view, wretched though they are, as in regard to their spiritual condition. They are quick enough to avail themselves of any temporal advantage, where any opportunity offers, but in these dark places, where the 'glad tidings' fall on ears that hear not, and the 'light of life' beams on eyes that see not, there is a feeling of utter hopelessness in regard to being any better, spiritually, than they now are. When urged to obey the gospel, they reply, as did a poor woman at Chanakjee, 'O, we are farmers; this is Koordistan.' Which means, that the country they live in, and their business, render it impossible to live without lying, cheating, and stealing. In some places it is quite impossible for them at first to understand that a person can be actuated by any other than base and selfish motives."

THE SHEPIK CHURCH.

Shepik is the village to which, when the church there was very small and very poor, blind Hohannes — "John Concordance" — was sent, and where he first began to preach upon giving tithes (see his sermon in the Herald for October last), and led the little, feeble band of Protestants, who thought they could not pay more than 500 piasters for the year, to set before other churches such a noble example of liberality. Mr. Allen visited the place last autumn, and writes: "The Shepik church, rendered famous by the tithe-giving begun there, supports its pastor with very little aid from without. Their new chapel is a model of neatness. The upper story is the chapel, with a board floor, and the entrance-way paved with smooth stones from the mountain-brook near by. A graceful figure is wrought in the pavement, by using white and gray stones. Altogether it is the pleasantest chapel I have seen. The lower story is a school-room at one end, and a store-room at the other, which makes it possible for them literally to obey the command, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house' — which they also are very

faithful in doing. They were deeply interested in a short account of what Mr. Wheeler had been doing in America, the Armenian and Koordish books, the 'Ten Years,' and 'Letters from Eden,' in which their own little village is held up as an example for the world. They have read the 3d of Malachi more understandingly than some who think they are doing a great deal in giving their tenth to the Lord. Not forgetting the 'tithes,' they have remembered also the 'offerings' of the 8th verse. Their 'offerings' have mostly built their house of worship, and aided the Koordish missionary work, while seven of their number, beside the pastor, have given themselves to the work of the Lord! Two are preachers, Kohar is a valuable assistant in the female seminary, one is a pupil in the seminary and now teaching a school, and three are wives of preachers."

CHURCH BELLS IN TURKEY.

Writing again on the 19th of December, Mr. Allen says: "At Arabkir I was pleased to hear the sweet tones of the church-going bell. The Protestants obtained it from Constantinople. It cost about \$60 in gold, and weighs about 140 lbs. I knew nothing of it till I heard it ring for meeting. The Catholics and Armenians each have one. The sound is not a pleasant one to Moslem ears; but they endure it, as they would not have done five years ago. Things are moving, even in Turkey. One of our villages, Hooeli, also, has a bell. We could use one in Harpoot, and it would be a great convenience for our seminaries. I presume, in twenty or twenty-five places on the plain, bells might be rung."

WEEK OF PRAYER AT ERZROOM.

MR. PARMELEE wrote from Erzroom, December 30, that prospects there were very encouraging. "There seems to be an entire change of sentiment on the part of the people [Protestants] respecting the support of their own institutions." They no longer strive to throw all the burden of care and expense upon the missionaries

but feel their own responsibility, and are ready to do for themselves; and to receive what is done for them as a *favor* for which they are to be grateful, and not "as a *debt* which they have a right to demand." "Our prayer-meetings," it is said, "are growing more and more interesting, and we are hoping and praying that the week of prayer may be the commencement of a glorious outpouring of God's Spirit upon us."

Mr. Cole wrote, January 20th: "We have just passed through the week of prayer, and had an excellent chance to observe the spirit of the natives. In many respects it was very satisfactory. The brethren wanted two meetings a day, and Mr. Parmelee consented; so that we might have been seen wending our way to the place of prayer morning and evening. It was an early hour, half-past seven; our room was well filled, and not a few earnest prayers, it would seem, were put up in behalf of the work here. I was particularly struck in observing one of the brethren — a blind man. Would he attend these early meetings? Who should go with him? for his wife took little interest in such things. He had a little ragged boy, just large enough to run about some, and he it was who piloted the unfortunate father to the place. There seemed to be a special effort made to attend the meetings, as if the people had high expectation respecting this week."

HAPPY IN THE WORK.

Mr. Cole, who reached Erzroom September 30th, wrote January 20th: "We are happy in our Eastern home, and feel to bless God that we are here. Mrs. Cole seems quite as cheerful and happy as in the home of her childhood. There was a time, when I first began to weigh the missionary question, when I felt there must be great sacrifice involved. But I think we have already begun to feel that ours is a favored lot, and that it is a *privilege* to be here with such prospects as, upon the bended knee, we feel we may cherish; we are so much happier than we supposed it possible, while in America, that we could be in a heathen land, and our experience, from the time we left America till the present, has gone so much beyond our expectation."

Syria Mission.

MR. JESSUP wrote, January 19, that the annual meeting of the Syria mission, then in session, had been, thus far, the most encouraging and harmonious he had known in thirteen years. The Theological Seminary was to be opened at Abeih, May 3d, with Messrs. Calhoun, Jessup, and Eddy as professors.

REPORT OF THE SIDON STATION.

In his report of Sidon, for the year 1868, Mr. Eddy says: "In fourteen different places, connected with this station, has the gospel been preached during the whole, or part of the year. In all but one of these, instruction has also been given to the young in day schools; the same person, in most places, acting as both preacher and teacher. The central churches, where the sacrament is administered, and where all occasionally congregate, are four — Sidon, Alma, Kheiyam, and Hasbeiya. Eleven persons have been admitted to the communion, some to each church.

"Those who contribute to the support of the gospel here have no reason for discouragement. Labor and money have not been spent in vain. At a cost of from \$10 to \$12 a month, in gold, in each of these places, during the week and on the Sabbath, the young and the old have been taught the way of life; wells of salvation have been kept open where only broken cisterns had for centuries been found. Some have drunk from the life-giving stream, while to many more has the call of the Spirit and of the Bride been made. It is not a little thing that an army of occupation has held its ground firmly in an enemy's country, and is now ready to take advantage of any weakness in the opposing ranks, and training its own soldiers better for impending conflicts.

"The boys' school in the city deserves particular notice, from the number of Mohammedan children in attendance, who gain a large amount of Bible knowledge, and show a relish for it far beyond the children of nominally Christian parents.

"The friends of the female boarding-school have every reason to be satisfied with the results of their expenditure upon it during the past year. It has grown in

numbers and in influence. The scholars are all Protestants, selected from the various schools in the country, as the most hopeful pupils. They have come from all parts of the land — from Homs and Safetta on the north, from Mount Lebanon on the east, and the district of Merj Aiyun on the south; and beside the good they gain to themselves while here, they will carry light and civilization, and we trust religious influence, with them to their widely-scattered homes when they return, and be prepared to become the teachers of many others."

This school has not been in charge of persons connected with the mission, but those from England — first Mrs. Watson and her daughter, and more recently Miss Jacombs, for five years a teacher on Mount Lebanon, and supported by a society of ladies in England. But Mr. Eddy states: "It is as much under the direction of the mission as if one of its number were at its head," while it is ably conducted, with "thorough religious training," and "has the sympathy, prayers, and aid of English Christians." Prejudices in favor of the harem-like seclusion of daughters, and the fear that their "attendance upon a Protestant school will injure their prospects of marriage," with the influence of sisters of charity, operate to keep city pupils away; but it is said: "This state of things can not long continue. Such prejudices must dissolve, and we shall soon see this school a light to the city itself, as it is now to the country that surrounds it."

A NATIVE EVANGELIST.

The report of the Beirut station makes the following statements respecting a native laborer, and the need of more like him: "A general colporter has labored throughout the year, supported in part by the Native Missionary Society. He has repeatedly visited all parts of Lebanon, and the numerous villages in the Bük'äh, and has likewise made extensive tours elsewhere. He is a courageous, self-denying, and zealous evangelist; and such missionary labors should by all means be continued, and greatly enlarged. He everywhere finds an open door; and people not only willing, but in many places anxious,

to receive his visits. In villages where missionaries have never been, he meets with persons much enlightened, and numerous applications are conveyed to us through him for schools and the preaching of the gospel. Several important deputations have even come to Beirüt to urge such applications. It is increasingly evident that there is a state of preparedness among the people for a great enlargement in this department of evangelistic work; and our inability to meet these urgent calls reminds us, most impressively, that more efficient provision should be made, without delay, to increase the number of adequately trained native laborers."

Nestorian Mission — Persia.

THE FEMALE SEMINARY.

MR. PERKINS wrote, January 12: "Our female seminary now numbers thirty pupils, and is the same bright spot that it has been during the last quarter of a century. The two girls from the shores of the Tigris, who have been mentioned to you before, are devoted Christians, and among the most promising pupils we have ever had. They complete their course the present year, and will, D. V., return next summer to their distant homes, to shine as lights, we doubt not, in that dark region. The male seminary, so often and so richly blessed, as you have been informed, is not in session the present winter."

WINE DRINKING.

In the same letter, Mr. Perkins refers to the use of wine, as follows: "The extraordinary vintage of the past year, in this land of abounding vineyards, has rendered wine almost as plenty as water here, and led to increased temptations to its improper use. Against the desolating flood, which sweeps many away, we are thankful that not a few throw up the only sure barrier of total abstinence. And the number is steadily increasing who do this, not from constraint, but from convictions of duty."

CIVIL AFFAIRS — PAPISTS.

"There is a new civil head of the Nestorians of Oroomiah, Abdul Aly Khan.

Like all Mohammedan magistrates, he has of course far more sympathy with the oppressive masters, of his own grade and religious faith, than with their suffering subjects. But his general bearing toward us and our helpers is very friendly, and he declares that his government has given him no instructions to interfere at all with our labors, having become convinced that our objects are purely benevolent; and that he purposes to pursue quite the opposite course. This is a very different tone from that assumed by several of his predecessors in office, for which we would be thankful.

“Our Papal adversaries are in the field, as usual, with quickened zeal at this season of the year. The particular tack which they ply at this time is, to decoy the children from our schools, by offering to teach them for nothing, and even give them a bonus of small trinkets, or of fruit, for attending their schools—a tack that is the more successful, in the poverty and mercenariness of the people, as we are endeavoring to carry out our system of requiring a small amount of tuition from our scholars. Not many Nestorians are thus made hearty Papists; for most of the dupes forsake their deceivers when their presents are exhausted. But many are thus unsettled and injured; for Papacy has singular power, like the vain philosophy of old, to *spoil* men for anything better.”



Mahratta Mission—Western India.

SELF-SUPPORT.

REPORTING the Ahmednuggur station, Mr. Bissell writes: “In the review of 1868, we notice with special thankfulness the forward step taken by our churches in the matter of self-support. This subject has received their earnest attention at anniversary meetings, and at the ordination of pastors. Many persons have pledged themselves to give a tenth of their income, and some whole churches have taken upon themselves the same obligation. It was a new experiment, and we awaited the result with some anxiety; but after a trial of one year, we feel sure the plan will succeed. Not that all have begun to give

regularly, but so many, among the most spiritually-minded and influential of our Christians, have taken up the duty, and they urge it upon their brethren with such earnestness, that we are confident an influence from above is helping them, and will not let them fail. The amount contributed by all the churches, in this first year, is over 1,400 rupees [\$700, gold], and if we include the offerings made at the anniversary in October, and at other times, the sum will reach nearly 1,600 rupees. Those only who know the poverty of most of those who give, can estimate aright the value of such an offering from these infant churches. We praise God for the grace bestowed upon them, so that many of them have been able to give cheerfully.”

NATIVE HELPERS.

Mr. Bissell reports: “In December I sent out three companies of helpers, in different directions, to spend the month in touring. One was a band of four, and in the others were three each. One of these I was able to join for a few days, myself. There were earnest hearts among them, and some I believe will be found to have received permanent impressions through their preaching. Two of them were members of our theological class, which is soon to be assembled. They are already preachers of the gospel, and with a fuller acquaintance with Scripture truth will become still more useful. It will be a pleasant work to endeavor to fit such men for the Master’s service. I am sure they will enter upon their studies with earnestness and prayer, and I trust will be constantly growing in grace and the knowledge of our Lord and Saviour Jesus Christ. I would there were fifty instead of five to enter the class, but if these five are faithful the fifty may be forthcoming.”

Mr. Bruce, of Rahoori, reporting his large field, comprising the Rahoori and Pimplus Districts, with six churches, states in regard to his helpers: “Six Bible-readers have been employed, under my care, in going from village to village to give instruction. The six teachers have also employed a portion of their time in the same way. Thus the gospel is preached frequently

and regularly in a large number of villages. The monthly reports of these assistants show that they have preached, during the year, 3,305 times, to audiences numbering in the aggregate 35,526 persons. The three pastors have also voluntarily given me their reports, which show that they have preached 873 times, to 14,114 persons. Thus the whole number of audiences has been 4,178, and the whole number of persons has been 49,640, of whom 7,264, or about one seventh, were women."

Tours. "The last weeks of the year have been spent in tents, and we have visited several villages, remaining a number of days in each place. Assisted by three or four native helpers, we have held daily evening meetings, after the people have returned from their work. At these meetings several addresses have been delivered, interspersed with the singing of Christian hymns to native tunes. We have endeavored to make known the fundamental principles and evidences of the religion of Christ, and to show the necessity of a personal interest in the Saviour of the world. In some places much interest has been manifested, and we cannot but hope that these meetings may result in permanent good."

TRIAL.

A more recent letter from Mr. Bissell (February 16) notices a sad trial, in the startling disclosure of several cases of gross immorality among trusted members of the church.



Madura Mission — Southern India.

MR. NOYES, of the Kambam station, wrote December 19th. Readers will remember an account, published in the Herald for December, 1868, of a hook-swinging festival, witnessed by him. He now states that he published an account of it in a Madras journal, and wrote also to the Governor on the subject, and that the Government has since issued orders to the local authorities to take efficient measures to prevent the barbarous custom in the future.

TOURS — STATISTICS.

Writing of his missionary work, and referring to his previous "semi-annual letter," of June, 1868, Mr. Noyes says: "To the tent-preaching tour I added another short one among the hill-villages, making, with the help of my native assistants, a total of 192 days labor, in which we preached to over 12,000 persons, in 167 different villages. Besides these two tours, exclusively among the heathen, I have made twelve tours chiefly for the benefit of the Christian people of my station, traveling, for this purpose, about one thousand miles, and spending about one hundred days.

"In preparing the Periakulam and Kambam statistics at the end of the year, I find a gain of 127 members in the congregations, and of 23 church members; 25 persons having been received during the year on profession of their faith. We have 46 more pupils in our schools than at the end of last year, having now, in the two stations, 21 schools and 380 scholars, 37 of whom are girls. Seven of the schools are taught by females, most of whom were educated in the Madura girls' boarding-school."

TITHE-PAYING.

"But the best thing I have to write is the noble step forward which my native assistants have taken in giving tithes. For three years the subject of giving in charity, and bringing forward the congregations towards a basis of self-support, has been a very prominent one in our monthly meetings, to which the catechists and schoolmasters are accustomed to bring the offerings of the congregations and school children, for the previous month. These offerings have been small, but they nearly doubled the contributions of the Kambam station to the 'Evangelical Society,' the first year the plan was adopted, and the second year there was some increase. During the past year we have added another day to the meetings, and have introduced another object of charity. This has not diminished the amount raised for the Evangelical Society, while a considerable sum has been raised for local purposes. The subject of tithes was frequently urged, and the helpers, at the beginning of the

year, pretty unanimously agreed to adopt a plan, which I was glad to be able to inform them I had followed for many years, of keeping a debt and credit account of charity-money, laying aside one tenth of their income for that object. They also agreed to bring their account for inspection at the end of the year, and to pay down any balance which might remain. They were not all faithful in keeping their account, but thirty of them adhered to the plan, the whole amount given in 'Tithes' being 240 rupees. They are now prepared to urge the same plan upon the members of their congregations, and they have begun to do it with some success. The Kambam congregation, which a little more than a year ago was so divided and weak, is now united and strong, and besides subscribing 112 rupees, to be paid in money, towards the erection of a new church, have agreed to give one tenth of their present grain crop to the same object. Other congregations have promised to give tithes, and there is hope that the good example of the helpers, and their earnest words, will insure the keeping of these promises, and will induce still other congregations to adopt a like standard. *This*, I believe, is *the* plan which will bring our people forward upon a somewhat proper basis of self-support."

HEALTH.

"The writer of the mission report this year, in his circular, asked the question—'How many days during the year have you been laid aside by illness?' My answer was, 'Not a single day.' Few ministers of the gospel of my age, even in healthy New England, could say as much as that; and yet it is twenty years since I left my native home."

Micronesia Mission.

PONAPE.

LETTER FROM MR. DOANE, August 10, 1868.

THIS letter is of earlier date than some from Mr. Sturges from which extracts have appeared in previous numbers of the Herald; but it was later in reaching

the Missionary House, and it makes fuller statements respecting some of the matters alluded to by Mr. S. as to the native missionaries and the new line of timber vessels. It presents mainly a view of trials which had been experienced by the missionaries in their work, and, like the statements of Mr. Bingham, from another portion of the Micronesia field, should call forth sympathy and prayer.

Defections. "The period since I wrote you last year has been to us one of deep interest. We have seen some things which have cheered us, and we have seen much which has pained us. A few have come forward and united themselves with the church; something has been done in Christian benevolence; there has been an increased feeling among the Christians that they are one body, one people, and have one common work. But there has been much to pain, and of this let me speak.

"We have been pained with the sad *defection* of quite a large number of the people and of some influential chiefs. Perhaps this is no more than should have been expected; for the change that took place here some two years since was largely an outward reformation only. It was indeed pleasant to see the *ava* and liquor abandoned; it was pleasant to see the Sabbath so well observed as it was, and much interest manifested in learning to read; it was pleasant to hear many asking to be *married*, according to the customs of civilized lands. But all this, save of course with those who truly became Christians, was an outward change, and when a time of trial came it could not stand; at least it did not stand with those who were tried.

"The defection began with a chief of high rank. He was among the first to proclaim the fact of his becoming 'missionary.' Just what led him to turn back I am not able to say. Probably he found that something more was required of him than lip service. He had many wives; and, as we are now told, secretly continued making and selling liquor; and as he heard these sins unsparingly condemned, and was told that he must abandon them if he would be accepted by us as a real disciple, he held to these rather than leave

all for Christ. His defection took with it his father-in-law, a chief of very high rank, and so a brother-in-law, and then the larger part of his own people. He signalized his return to drinking by calling his attendants together, among whom were quite a number of church members, presenting all with a cup of liquor, and demanded that they should drink, or the one refusing should be shot. Only one church member yielded. From this he proceeded to other acts of oppression, which nearly cost him his life, a native piercing him through and through, while he was sleeping. He accused the Christian party of this deed, and they fled from him in a body, seeking a home where life would be more safe, and where they could more freely worship God.

"This backward movement came near involving our highest chief. He is one, too, who is with us only in name. A man of many good natural traits of character, yet a *Mormon* of the most approved stamp, supporting some ten wives. Influenced by the chief of whom I have spoken, and finding that polygamy and love to Christ could hardly go together; influenced, too, by some captains of vessels and foreigners on the island; he took a few steps in this backward movement, when sickness followed from his dissipation, and he partly reformed. Just there he now stands, — seldom with us on the Sabbath, fearing to return to his cups as of old, and holding on to his harem. He does not actively oppose the good work; rather, in his way, he encourages it; yet we have less hope of seeing him a Christian than we once had. His Christian subjects often gather about him to persuade him to a better life; but other evil influences, with his own depraved heart, keep him back.

"This defection, as I have said, pains us, but we see one good growing out of it; the people are seeing more plainly than ever before that discipleship to the Lord is something more than a mere *profession*; and there are many who, we believe, can and do truly sing, —

'Jesus, I my cross have taken,
All to leave and follow thee.'

has been a pleasant duty, though not so successful as we could have wished, to get our people to appreciate the monthly concert. The first Monday of this year we started this meeting, dearly prized by all true disciples in Christian lands. The monthly concert! Why, what mission can be successful without it? Certainly we cannot be on this island. But true benevolence is here at a very low state; and there is hardly any work I do which I find so hard as this, to bring the people to give to the Lord. This is one of the very last duties which they feel to be theirs. Perhaps this is natural, since heretofore all has been done for them, and they seem to have grown up with the feeling that this was always to be so, and that they had nothing in this line to do. And now, when taught that the Lord expects them to *give* as well as to pray, or discharge any other duty, they come up to it very slowly.

Native Missionaries. "And here let me state what we are proposing, to enlarge the stream of benevolence. It may be premature, but we are feeling that the churches of Ponape should take up and support a *foreign mission*. We are proposing to take an island to the west of us, some four hundred miles distant, and plant there the banner of the cross. We mean to plant it by Ponapian hands and hearts; at least we mean to send only those whose Christian life began here. A native of one of the Philippine Islands, with his Ponape wife, will be the leader of the enterprise, though a native man and his wife, of this island, will also go. I feel that this movement will be a great thing for our Ponape Christians. They must feel more than they do their duty to their Lord — to labor for him, to *give* of their substance; and I see no way in which they will be made to feel this duty so well as by taking and supporting Christian teachers abroad. They will feel for one of their *own number* as they do not, and perhaps can hardly be expected to feel for an African or an Indian. They know next to nothing of the foreign world; but when they see teachers going out from their own midst, and who will look to them for what little of support they may need, we cannot but feel that

Monthly Concert — Contributions. "It

help will be furnished, as it will not be for any other people or land."

At the close of his letter, at a later date, Mr. Doane states that when the *Morning Star* arrived, by which it was designed to send these missionaries, it was found that the vessel could not then go west, and says, "We shall abandon that field, for the present at least. We shall hope, however, next year, to plant a station on McAskell Island, east of us."

Cutting and Shipping Timber. "Perhaps it may be a fact worth recording, that recently a large mercantile firm in China has begun the work of developing some of the natural wealth of this island. I refer to cutting and transporting timber which skirts the island shore, nearly all the way around, almost inexhaustibly. The firm comes to do a large business, their vessels visiting the island perhaps once in six weeks. If they succeed, a marvelous change will pass over the island. It will bring to the natives wealth of which before they have never dreamed. It will also bring them more largely in contact with the foreign world's vices. We weep as we think of the future of this people, unless God shall in some way enable them to rise above the destroying influences that must come in."

EBON AND KUSAIE.

MR. SNOW wrote October 26, on board the *Morning Star*, returning, apparently, from a visit to his old field in Kusaie. He reports his health as restored—"good"—again, and states: "I have no additions to the churches to report since my last date, either on Kusaie or on Ebon. On the contrary, there has been more than the usual amount of falling away. On Kusaie, 13 were set aside from the church during my absence, and one of the most touching exercises during my late visit there was the restoration of 10 of the wanderers to their former church standing. As they stood up, one after another, and confessed their sins and their sorrow, not a few in the large congregation were melted to tears. Even the king, who is not a good

man, had to wipe his eyes. This large falling away probably had much to do with their caution about proposing any new candidates for admission. In fact this is stated as the reason. Of the twelve who gave in their testimony for the first time, during my recent visit, were the queen and the wife of another high chief, and one of the highest in rank of the old priesthood, and one of the very oldest women on the island. So you see the old walls are gradually crumbling before the march of light and truth. The king feels himself pretty much alone.

"On our way from Kusaie, Providence arranged for me to spend a part of the Sabbath on Namarik [occupied by an Hawaiian missionary]. A new church was formed of 20 members, and the sacraments of baptism and of the Lord's supper were administered. During the past year, the people on this island have paid 126 gallons of cocoanut-oil for books, slates, etc.; and 89 gallons for monthly concert. The people of Kusaie contributed 90 gallons of oil for monthly concert, and 93 gallons were paid by them for books, slates, etc. On Jaluij, where we have one of our Ebon church members and his wife, 62 gallons of oil have been received for books. From Ebon we send up to Honolulu 197 gallons of oil for monthly concert, and 199 gallons for books. Besides this, from 80 to 90 gallons monthly concert oil must lie over here till next year, for want of suitable vessels in which to ship it."

LETTER FROM A NATIVE CHRISTIAN.

THE Honolulu *Friend*, of January 6th, contains the following: "When we visited Kusaie, or Strong's Island, in 1861, we became acquainted with a native Christian who spoke a little English. He has acted as a deacon of the church. Occasionally since that time we have received letters from him. By the return of the *Morning Star* we received one, from which we copy as follows. It was written in the Kusaian dialect, but was translated by the Rev. Mr. Snow:—

'Now I send you my love, and to all your family, and to all our friends. I

want to tell you something about the good work of our Great Lord in heaven. The seed of God has grown up in all the villages on Kusaie. There is but little wanting, and the land will be filled with it. On this account, we believe that God has heard what you have asked for Kusaie.

No man is able to do such a work. It is God alone. I know Jesus will kindly brood his little chickens under his wings. This is all.

‘I am KEDUKA,
‘Your brother in Christ.’

“Such a letter indicates that the true gospel leaven is at work.”

MISSIONS OF OTHER SOCIETIES.

INDIA.

Chota Nagpore Mission. The *Christian Work*, for January, contains an article from which the following is an extract. “The Chota Nagpore mission, belonging to the Evangelical Mission Society in Berlin, was established in 1845, with its head-quarters at Ranchi, the capital of the S. W. Frontier Agency, Bengal, for the evangelization of that section of the aboriginal inhabitants of India, known as the Coles of Chota Nagpore. The S. W. Frontier Agency, or Chota Nagpore Division, which we regard as the home field of our mission, contains about four millions of souls, the majority of whom are of the aboriginal races, and are for the most part uncivilized, ignorant and degraded, superstitious believers in witchcraft, and propitiators of malignant spirits. Many of them are naked savages, indulging, unrestrained, the brute instincts of their nature, and all are more or less given to drunkenness and debauchery.

“For several years the impression of the word of Christ made upon the masses was scarcely perceptible, but God has greatly blessed his work, and there are now in the Chota Nagpore division above 15,000 souls who have been brought to Christ. Of these about 10,500 are baptized, of whom about 2,700 are communicants.

“The work having spread beyond the borders of the district of Chota Nagpore, we have been obliged to establish mission stations at Hazaribad in 1854, at Purnlid 1864, and at Chybassa 1866, the capitals of the districts adjoining which also belong to the S. W. Frontier Agency; and for the same reason will soon have to open missions at other places.

“There are now employed in the work 12 European missionaries, 38 catechists, and 22 teachers, of whom 11 are engaged in the different stations, and 11 are teachers in village schools. Our converts are not confined to any particular locality; they are scattered all over the division, and more especially over the Chota Nagpore district, as the three other districts contain only about 500 converts. They form small communities of Christians amongst masses of their still unreclaimed brethren, many of them living far away from the different mission stations.”

Travancore Mission. Travancore, the southern province of India on the west coast, contains a population of 1,500,000. It is “an independent province, under the rule of a native monarch.” In this province, the London Missionary Society has one of its most flourishing missions. Lord Napier, Governor of Madras, visited the province a few months since, and the missionaries presented him an address, in which they said: “One recent fact, of great significance in connection with our mission, is the ordination to the work of the ministry of eleven of our native helpers. The importance of establishing a regular native ministry in our mission had long been a matter of earnest consideration with the European missionaries laboring here, and it is now our privilege to have associated with us, as native colleagues, eleven of our ablest and most experienced agents. One of these is a missionary in responsible charge of a district of the mission; five others are assistant-missionaries; and five are pastors of churches, whose salaries are paid either wholly or in part by their respective

churches. It will be interesting to your Lordship to know that the native congregation worshipping in this church, and also that at the Neyoor head station, is entirely self-supporting." . . .

"Ten years ago, the number of native agents in the mission was 394; now there are 461, and 11 native ordained ministers of the gospel. Ten years ago, there were about 16,900 adherents; now the number has increased to upwards of 32,300. Ten years ago, the church members numbered 980; now they number 2,228. Ten years ago, the number of scholars in the various educational establishments of the mission was 6,428; now it is 8,241. Ten years ago, the yearly contributions of the people amounted to 3,465 rupees, while the sum collected last year amounted to no less than 12,198 rupees."



THE *Missionary Magazine*, of the Baptist Union, publishes a letter from Miss Fielde, of Bankok, in which she states: "To Christian teachers he [the late king] gave perfect freedom in their work, and by personal kindness encouraged them. Yet he died, as he lived, a Buddhist. Christianity has not flourished in Siam; perhaps it requires to wrestle with persecution, in order to grow vigorously. Reckoning from the first establishment of a Christian mission among the Siamese, in 1832, until now, not including any women, nor any person who has left the country before having had time to acquire the language, and making allowance for absence on account of sickness or other causes, there remain sixteen missionaries, averaging thirteen years apiece, living among and laboring to convert the Siamese; and the number of native members in the Siamese mission churches, is to-day less than three to each missionary. And these native Christians are not themselves strong promulgators of the faith they have embraced, but those who must hold to the teacher as well as to the teachings to keep from falling back into heathenism. Among the common people, the 'half-persuaded' are very few; and in the high places, Bud-

dhism sits as firmly as it did thirty years ago. True, intercourse with foreign nations and the study of western sciences has, among the nobles, destroyed some superstitions. The Prime Minister, acknowledged by all to be the most able man in the kingdom, is a rank infidel. Others might truly subscribe themselves, as the late king did in a letter to one of the missionaries, 'Your friend, but a sincere hater of Christianity.' Only a few are sufficiently awake to hate; the dead, dread apathy of Buddhism is on them.

"The statistics above, are carefully compiled; no one here could dispute them. Some, looking with anxious and expectant eyes, would tell you that the throne of Buddha is being undermined and is tottering; but any wholly impartial Christian observer would, I think, say as I have written. Such statements should move Christians to more fervent prayer."



REV. H. H. LOWRY, of the Methodist Episcopal mission, writes from Foochow, in the *Advocate*: "Our work in this province (Foochow and the regions round about) continues to prosper even beyond our most sanguine expectations. I was permitted to accompany Brother Baldwin in his recent trip to Hok Chiang, in which, in one week, he baptized and received into full connection in the church 79 adults, and baptized 18 children, making a total of baptisms in one week of 97. We were likewise very much encouraged by the character of the Christians in that district. The members are very zealous and bold in their confessions of Christ, and are recognized by their heathen neighbors as Christians."



THE *Record*, of the Presbyterian Board, for March, states: "Rev. E. Cornes says, 'We are very much encouraged in our work and the prospects of the mission. Doors of usefulness are opening further than we can enter, and there is plenty of work even now for more laborers.' He

speaks of a class of about fifteen, taught by Mr. Thompson every afternoon, studying the English Bible, at their own proposal, during part of the session. Mr. Thompson has also a night Bible-class of much interest. Mr. Cornes has a class of fifteen bright boys, and Mrs. Hepburn has 'a very nice little class of three or four Japanese girls.' Dr. Hepburn 'has a class reading medicine, which he speaks of with interest.' The work of translating the Scriptures has been continued by Dr. Hepburn and Mr. Thompson; the latter 'is translating Mark, I think,' Mr. Cornes adds, 'and Dr. Hepburn has finished John and revised Matthew, and made some other minor translations.' Here we may refer to a newspaper paragraph, now often to be seen, concerning a translation of the New Testament into Japanese, with a specimen verse, etc., in order to add the remark, that this is *not* the translation in which our brethren and those of the Reformed (Dutch) Board are engaged. We doubt not their translation will deserve the confidence of our churches."

NORTH AMERICAN INDIANS.

THE February *Record*, of the Presbyterian Board, gives a letter from Mr. Ramsay, missionary to the Seminoles, who states: "Since I last wrote you, we have had the pleasure of receiving one more member into our church. His case is a rather interesting one. His town has been noted for its strong attachment to the heathenish customs of their fathers. But some time ago their head man was attacked by sickness and died; and to the great surprise of his towns-folk, he declared, before his death, that he had a long time desired to be a Christian, but that, through their bitter opposition to religion, he had failed openly to profess it. 'Now,' he said, 'I am going to die. I will not neglect it any longer. I tell you I believe in the Christian religion. I believe

that I shall go to heaven.' So saying he fell on his knees, and prayed most earnestly to God to have mercy, and receive his soul for Jesus' sake. And thus he continued to pray and exhort his people to embrace religion, until his spirit took its flight. The person whom we have received so recently into the church is his brother. Having witnessed the earnest prayers and entreaties of his dying brother, his mind became so deeply impressed that he came of his own accord and told the Christian brethren here his feelings."

"On the first Sabbath in the present month we took up a collection for foreign missions. . . . It does my heart good to see these poor people, who were so recently heathen themselves, coming in crowds to drop their monthly offering into the hat, whilst all join in singing the missionary hymn, 'Go preach my gospel, saith the Lord.' If these people, who can scarcely procure a subsistence of food, and many of whom come to church without shoes on their feet in this inclement season, can, during the year, contribute the above sum [\$22.63] to spread the gospel of their Redeemer, might not those who have for generations enjoyed the light of civilization, and are now living in opulence, afford to give fivefold, yea very many tenfold more?"

The *Record* for March states: "Rev. William Hamilton, of the Omaha mission, had the privilege of baptizing sixteen of the adult Indians on the 10th of January, besides two persons, one of them an Indian, a few days before; these eighteen persons sat down with the missionaries at the communion-table, and the service was one of deep interest. Another adult Indian was baptized on the 13th of January, and there are some who will probably soon be received as members of the church, besides others who seem to be under religious impressions."

WOMAN'S WORK.

TRIAL AND TRUST.

MRS. ELIZA N. THOMSON.

BY MRS. DR. ANDERSON.

SOME thirty years ago, a number of ladies in Boston met once a fortnight, not to read missionary intelligence, but having read at home, to give unitedly a history of some one mission of the American Board. It was a very profitable exercise, and the impressions concerning those missions were permanent, connected as they were with the geography of the countries. The information was gained from the "Missionary Herald," and from the "Panoplist," which preceded the *Herald*. For the past fifty years the flow of missionary intelligence through the pages of the *Herald* has been uninterrupted, and when our young friends look upon the long row of its plainly-bound volumes, they have no idea of the stores of valuable knowledge which they contain. There are narratives of thrilling interest; journals of tours of much geographical and scientific value; examples of untiring and faithful labor, and of great self-denial in the cause of Christ. And there are obituary notices, not a few, showing the faithfulness of God, and the peace and even joy which often crown the close of a missionary life.

As an example of the latter, I will give a glance at some of the scenes in the short missionary life of Mrs. William M. Thomson. The whole account is intensely interesting, and will richly reward any one who will turn to the 31st volume of the *Herald* (page 44) and read the journal of Mr. Thomson, giving a graphic account of things in and about Jerusalem at that time.

Mr. and Mrs. Thomson went as missionaries to Jerusalem in April, 1834. Mr. and Mrs. Nicolayson, English missionaries, had preceded them, and one house made a home for the two families. Just about that time the mountain tribes rebelled against the Pasha of Egypt, who then held the government of Syria.

May 30th Mrs. Thomson writes: "The last Sabbath was one never to be forgotten

by myself, and by hundreds in this afflicted city. My husband had gone, nearly a week previous, to Jaffa, for the purpose of bringing up our things." She then speaks of the marching of the rebels towards Jerusalem, and says: "We were not greatly alarmed till, on rising Sabbath morning, we received the assurance that we were literally in a besieged city. We are within a few rods of the tower, or castle; and I saw, for the first time in my life, the cannon brought out to be mounted upon the walls, accompanied with other preparations for carrying on the work of death. I need not describe my feelings, you will better imagine them. At eleven o'clock our two little families convened for reading the Scriptures and prayer. Mr. Nicolayson's selections all had a bearing upon our present circumstances, and were eminently calculated to inspire confidence in God. When our worship closed, my babe was brought to be nursed. . . . I had scarcely taken him before the house began to shake violently. 'What is this?' said Mrs. Nicolayson, in consternation. Instantly the truth flashed upon my mind. 'An earthquake,' I exclaimed, and rushed out of the room. I descended the stairs amid a shower of dust and stones. On gaining the garden I felt somewhat relieved; but, my dear sister, it was an awful sight to see the high stone walls of our garden shivering like leaves in a tempest, the house shaking as if it would fall prostrate, and the very earth trembling beneath our feet. What power but the Almighty can succor in such awful circumstances? To whom can we fly but to Him who holds all nature in his hands? To him, and to the blood of atonement that speaks pardon and peace, I did, in these terrific scenes, endeavor to look. The shocks continued through the afternoon and night, also on Monday, and the night following, but not so violent as the first. Owing to the continued tremblings and quakings of the earth, we thought it prudent to sleep in the garden. But here a new danger met us. The engagements between the soldiers on the walls and the

peasantry were carried on principally at night, on account of the heat of the day. We were so near the castle, that the balls whizzed over our heads and around us in every direction. We lay thus for three or four nights, and then concluded it was better to fall into the hands of the Lord than into the hands of men, and so returned to our partially dilapidated house.

"Imagine us lying down at night with more than a possibility that our bed might be our tomb, endeavoring, but often without success, to compose ourselves to rest amid the firing of musketry and the roar of cannon. O how different are our feelings, in committing ourselves to God for protection under such appalling circumstances, from what they were when I used the *form* with my lips, in my own peaceful country, and lay down to rest in my own quiet room! The promises of God's Word never before appeared so precious."

Many days of terrible suspense were passed by these two missionary families, and it seemed almost miraculous that they were protected and saved. The city was also threatened with famine, and Mrs. Thomson writes: "Had not our dear missionary friends been most providentially supplied with stores, out of which they hospitably entertained us, I know not what we should have done in this emergency."

Being strangers and foreigners, and the city in such a state of confusion, they knew but little of the real condition of affairs about them. She states: "Rumors and conjectures, some of them frightful enough, we have indeed heard, but we question them all. Whether we are to undergo a regular siege, and be finally given up to the insults and ravages of a lawless multitude, or whether the approach of disciplined troops shall compel the rebels to return quietly to their own houses and leave us once more in peace, is known only to our heavenly Father. If my dear husband were only with us, or could we hear from him, be assured of his safety, and he of ours — but, peace, — be still. The Almighty has, in these trying scenes, been better to us than our fears, and infinitely better than our deserts; therefore, my soul, trust thou only in God." The

last week in May and the first week in June brought days of continued apprehension and fear. "Many of them were days of such awful interest, that I could command neither opportunity nor composure sufficient to describe the scenes around me. Whither could we fly for refuge, but to Him who has said, 'Call upon me in the day of trouble, and I will answer thee.' We did call upon him, and sought him not in vain. Mr. Nicolayson read the Scriptures, and O, how rich and appropriate seemed every line, especially our Lord's last conversation and prayer, recorded in John; and some of the Psalms, composed ages ago in this very vicinity, and under similar circumstances. Indeed, so applicable were they to our situation, that they seemed written expressly to quiet our fears and strengthen our confidence in God."

The direst confusion reigned throughout the city, the soldiers not being able to control the lawless multitude. A part of Mr. Nicolayson's house was broken into, his books destroyed, and his valuable papers used as wadding for the guns. The rebels even dug port-holes through the walls of the house, and began to fire upon the soldiers in the castle. For two days they were "in the very din of war." Mrs. Thomson says: "We stowed ourselves in a small lower room, where the walls were very thick, and heard the balls whistle over and around us." Mr. Nicolayson was obliged to hire a guard of ten men, and even then they felt little security. On Friday, June 6th, Mrs. T. says: "The guard had become so exorbitant in their demands, that we felt assured, unless relief should soon arrive, our purses at least would be no longer in our power. About noon, however, their tone altered. At four o'clock, Mr. Nicolayson heard some one say, very hurriedly, 'They are coming, flee as soon as you can'; and in a short time the Pasha, with his army, entered the city." From that time they had no more difficulty.

After quiet was restored to the city, the weather became cool, and Mrs. Thomson enjoyed good health through the month of June; but Mr. Thomson writes: "When I reached home, July 11th, my joy was im-

mediately changed to the most distressing anxiety on her account. I found her suffering intensely from violent ophthalmia. Her whole system sympathized deeply with the eyes, and she was in a high inflammatory fever." It would be interesting and profitable to give the whole account as recorded in the narrative, but our limits will not allow.

As in the time of war and commotion, so now in pain and sickness, her mind was stayed on God. The journal continues: "My dear wife, at an early stage of her disease, was convinced that she should not recover. The thought never alarmed her. She had for many weeks been in the higher, clearer regions of faith, ready to depart at any time. We often conversed on the subject, and she gave the most consoling assurance that, for a considerable time before her sickness, she had enjoyed greater nearness to God in prayer, and greater comfort with regard to her interest in the blood and love of the Saviour, than ever before. She was always distinct, clear, and decisive in declaring her confidence in her Saviour."

After various alternations of suffering and relief, of hope and fear, it became painfully evident that human skill and kindness were of no avail. Her husband writes: "She had cherished the hope of laboring longer to educate and bring to the knowledge of the truth some of the degraded daughters of Jerusalem, but the Lord knew best, and to his will she cheerfully submitted. On the 22d of July, just as the sun set, she silently fell asleep in Jesus. Her last end was perfect peace."

Had Mrs. Thomson been assured of an earthly crown on going to Jerusalem, with what an interest would her journey and arrival there have been invested. As it was, tribulation was appointed her. But the harp and the crown were in waiting, for the crown of life promised to those who endure temptation (or trial) was hers. She was one of those who came out of great tribulation, of whom it is said, "they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of

waters; and God shall wipe away all tears from their eyes."

MISS VAN DUZEE AT ERZROOM.

IT will be remembered that Mr. and Mrs. Parmelee sailed in August last, on their return to Erzroom, accompanied by two new missionaries and their wives, and one single lady, destined to the same field. Mr. Parmelee wrote, December 30: "The same energy and promptness which characterized the movements of my new associates in their preparations in America, and on the journey, are now displayed in the acquisition of the language. Their progress has been so rapid that the ladies are already beginning, in a small way, to assist Mrs. Parmelee in her meetings with the women. Miss Van Duzee, more free from care than the other ladies, and displaying indomitable courage and energy, is already teaching six women to read, visiting their houses daily, mingling freely with their families, and thus gaining rapidly in the use of the language, while she accomplishes a most valuable form of missionary labor."

GIRLS' SCHOOL AT AHMEDNUGGUR.

THE report of Mr. Bissell for the last year states: "The girls' school has had over sixty in attendance most of the year. Besides the general oversight of the school, Mrs. Bissell has spent about three hours daily in giving instruction. . . . The religious influence has been good. The girls have been regular in their attendance upon the prayer-meetings, and serious in their deportment. Ten of them, mostly from the advanced classes, have made a public profession of religion, eight uniting with the First Church, and two with the Second. These have been several years under instruction, and others, who have taught them in former years, will rejoice with us in this fruit of their labors. The time is coming when virtuous young women in India will find a wide door of usefulness open before them. Even now a girls' school is not such a rarity as it was a few years ago."

MISS SMITH AND HER SCHOOL AT MADURA.

MISS SMITH, who sailed in November, 1866, to join the Madura mission, as a teacher in the female boarding-school, was in very feeble health last season; but she wrote in December that she was much better—felt “fully restored”—and expected to resume her school duties in January. She adds: “The wish to devote a long life to Christ in India becomes more intense every day. I never felt a stronger assurance that this joy would be mine, and I never had cause for deeper gratitude than at present.

“From a full heart I thank God for restored health, and for strength to engage again in active labor. Five of the school girls were received into the church at our last communion-season. We believe that they are numbered among Christ's true disciples, and that they are sincere in their profession of attachment to him. We can but hope that they will be useful, earnest servants of the Master.

“We are near the close of the term, and after a short vacation the school will again open, when, if the Lord will, I shall most joyfully return to the work before me, and continue it without interruption.”

“THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR,”—CHICAGO.

THIS Society has commenced its work with much apparent zeal, and the Executive Committee are “greatly rejoiced and encouraged at the happy and auspicious commencement” and prospects. They announce that they are already warranted in assuming, in part through auxiliaries, the support of three female missionaries of the American Board—Miss Mary H. Porter, of Peking, China, (by the Female Missionary Society of the First Presbyterian Church, Chicago, which was formed by her father,) Miss N. J. Dean, of Oroomiah, Persia (by the auxiliary at Jackson, Michigan), and Miss Martha S. Tyler, of the Madura mission, India—and also of a number of Bible-readers, and pupils in mission-schools. The receipts of this Board for three months, up to March 1st (published in the Herald for April—in all \$1,226.55),

show some generous contributions—from the Ladies' Society of the First Presbyterian Church, Chicago, \$389.55; Woman's Society, Second Presbyterian Church, \$175; Ladies' Society, First Congregational Church, \$200, etc.

RECEIPTS OF THE WOMAN'S BOARD,
FROM MARCH 5TH TO APRIL 5TH, 1869.

Mrs. Homer Bartlett, *Treasurer.*

Mar. 8.	Mrs. G. W. Crockett, L. M.	\$25 00
11.	Oberlin, Ohio. Mrs. Henry Viets, Sherbrooke, Canada. Mrs. Duff, of Cong. ch., by Rev. Mr. Duff, Cambridge, Vt. Mrs. Mary C. Turner, in part, L. M.	10 00 6 58
12.	Groton Junction, Mass. Ladies' Aux. Soc., by Mrs. H. F. Frye, Boston. Mrs. Samuel Wells, subscription,	5 00 10 00 1 00
15.	East Boston. Maverick ch., add'l, Mrs. Rebecca Laud and Mrs. Nehemiah Gibson, \$5 each, five ann. subscribers, \$1 each, (Making a total from that church, since January 5th, of \$245.)	15 00
16.	Boston. Essex st. ch., add'l, Miss Lee, \$2, Mrs. and Miss French, \$1 each, Mrs. W. A. Wingate, \$3, Mrs. Hall, \$2, two subscribers of \$1 each, Mrs. Charles Scudder, constituting herself L. M., \$25,	36 00
18.	Whitinsville. Auxiliary, by Miss F. A. Batchelor, Treasurer, (Of which, from Mrs. C. B. Whitin, constituting Mrs. L. F. Clark, L. M., \$25, Mrs. Paul Whitin, constituting herself L. M., \$25, forty-two subscribers, \$1 each.) From Mrs. Freeman Alcu, additional to \$100 previously acknowledged, to make Mrs. Charlotte L. Reed, L. M.	100 00 25 00
19.	Peacham, Vt. Mrs. D. S. Chamberlin, to constitute herself L. M. Cesarea, Turkey, from Miss Sarah A. Closson, Andover, Conn. Charlotte E. and Sarah A. Hyde, \$5 each, Norwich, Conn. Mrs. William W. Williams, constituting Miss Emeline Palmer and herself L. M.	25 00 26 20 10 00 50 00
22.	Boston. Essex st. ch., Miss L. J. Brown, constituting herself L. M.	25 00
23.	Burlington, Vt. Ladies of White st. Cong. ch.	21 50
24.	Lewiston, Maine. Mrs. A. D. Lockwood, constituting herself L. M. Weymouth, Mass. By Mrs. Faxon, from Miss Sarah M. Bailey, L. M. Marblehead, Mass. Mrs. William Fabius and Mrs. S. G. Knight, of Boston, \$1 each, South Boston. Phillips Church, by Mrs. Jeremy Drake, (of which from Mrs. Jeremy Drake, to constitute her pastor's wife, Mrs. E. K. Alden, L. M., \$25; Mrs. C. C. Conley, constituting herself L. M., \$25; Miss E. N. Vinton, constituting herself L. M., \$25; Mrs. Edw. Briggs, \$10; Mrs. E. K. Alden, Mrs. G. M. Amsden, Mrs. C. Burnham, Mrs. S. B. Conley, Miss Alice Cooper, Mrs. William Eaton, Miss Mary E. Fox, Mrs. M. C. Laug, Mrs. C. Shepard, Miss S. Shepard, Miss Kate Burnham, \$5 each; Mrs. Willis Howes, Miss A. B. Jewell, Mrs. A. King, Miss H. N. Vinton,	25 00 25 00 25 00 2 00

	\$3 each; Miss H. M. Baker, Mrs. G. W. Ellis, Mrs. J. C. Howes, Mrs. Nickerson, Mrs. Pierce, Mrs. S. A. Stackpole, Mrs. A. J. Wright, Jr., Miss Eliza L. Darling, and Miss Bell C. Darling, 2 each; and thirty-five subscribers of \$1 each;)	205 00	Miss Eunice C. Storrs, and Miss Mary Sugden, L. M.	75 00		
25.	<i>Boston, Old South ch.</i> Miss Blagden, Collector. Miss Harris, \$10, Mrs. James F. Baldwin, \$5, Mrs. Edw. C. Johnson, \$5, Mrs. Ward, \$5, Mrs. David Buck, \$5, Mrs. Thos. Palmer, \$2; five of \$1 each.	37 00	<i>Jamaica Plain.</i> Central ch., by Miss M. A. B. Brackett, annual subscriptions, (Also subscription for Quarterlies, \$26.)	77 50		
	(Making a total, by collectors, of \$431.50, and handed to the Treasurer at anniversary and since, \$114; total from this church since January 5th, \$545.50.)		<i>Boston, Central ch.</i> Miss Myra B. Child, Collector. (Of which from E. B. Bigelow, Mrs. Lewis Child, Mrs. Isaac Kendall, \$10 each, Mrs. H. B. Nash, \$1), 31; Miss Rollins' collection (of which from Mrs. James Bird, L. M., \$25, Miss Abbie Pearson, \$20, annual subscriptions, Mrs. James Bird, Mrs. Edward Page, Mrs. A. Brimckcome, \$5 each, Mrs. N. Carr, \$3, and thirteen of \$1 each), 76; Miss Abbie Herman, Collector. (Mrs. J. W. Tyler, Misses Herman, \$5 each, Mrs. L. Herman, Mrs. Cyrus H. Hale, Miss L. Towler, \$2 each, and nine annual subscribers of \$1 each), 25; Miss L. E. Francis, Collector. (Mrs. Francis, \$3, Miss Francis and Mrs. George O. Sears, \$2 each, and nine annual subscribers of \$1 each), 16. Miss Wheeler, Collector. Nine subscribers of \$1 each, 9;		(Total from this church since anniversary, \$346.)	
26.	<i>Westhampton, Mass.</i> Mrs. David Montague, to constitute R. Louisa Montague, L. M.	25 00	<i>Westport, N. Y.</i> Mrs. V. C. [Spencer, \$3, Mrs. B. H. Nash, \$1,	4 00		
	<i>Boston.</i> Mount Vernon ch., Mrs. Woodford,	1 00	<i>Lovell.</i> Mrs. E. R. Stevens,	1 00		
27.	<i>Claremont, N. H.</i> Mrs. Edward L. Goddard, constituting herself L. M.	25 00	Subscriptions for the month,	1,851 78		
29.	<i>Boston.</i> Mrs. Alvan Perry, annual subscription,	1 00	Received for Quarterlies,	196 00		
31.	<i>Brookline.</i> Harvard ch., by Miss M. G. Stoddard, subscriptions, (Of which from Mrs. Horatio Burditt, Mrs. A. De Puyster, Mrs. C. W. Scudder, Mrs. Moses Withington, Mrs. W. T. Eustis, \$5 each; Miss M. C. Bancroft, \$4; Mrs. C. P. Bancroft, Mrs. Frank White, Mrs. Elbridge Wason, Miss S. Studley, Mrs. Seville, \$3 each; Mrs. G. W. Merritt, Mrs. Z. F. Brett, Mrs. Oliver Hay, Mrs. Otis Withington, Mrs. Colby, \$2 each; and twenty-one subscribers, \$1 each.)	75 00	Total,	2,047 78		
Apr. 1.	<i>North Leominster,</i> the Misses T—,	2 00	Total since annual meeting,	5,549 76		
2.	<i>Westmoreland, Mass.</i> From Mrs. A. Noyes, <i>Dennysville.</i> Mrs. P. E. Vose, ann. subscription, <i>Falmouth, Mass.</i> A friend, by Mrs. H. B. Hooker,	2 00				
3.	<i>Providence, R. I.</i> Auxiliary, by Miss Anna S. White, Treasurer: From Central Cong. ch. (of which \$100 to constitute Mrs. William J. King, Mrs. H. Lathrop, Mrs. A. Sprague, and Mrs. J. L. Snow, L. M's),	182 50				
	<i>Richmond st. ch.</i> (of which \$100 to constitute Mrs. S. S. Sprague, Mrs. J. N. Mason, Mrs. Isaac Cady, and Mrs. M. A. Merrill, L. M's),	152 50				
	<i>Beneficent ch.</i> , (of which \$100 to constitute Mrs. H. W. Wilkinson, Mrs. B. M. Jackson, Mrs. George T. Spicer, and Miss Anna S. White, L. M's),	158 00				
	<i>High st. ch.</i> Mrs. B. B. Knight, Life Membership,	25 00				
	<i>Charles st. ch.</i> Subscriptions,	20 00				
	<i>Free ch.</i>	25 00				
	(Making a total from that Auxiliary of \$563.)					
5.	<i>Boston.</i> Mission Circle of Chamber st. Chapel, (to be appropriated to the same mission purposes as in the preceding year),	105 60				
	<i>Park st. ch.</i> Little May's Life Membership,	25 00				
	<i>Essex st. ch.</i> From five ladies, constituting Mrs. S. B. Treat L. M.	25 00				
	(Making a total for that church to date of \$352.)					
	<i>Braintree, Mass.</i> From Rev. S. Storrs, constituting Mrs. Ann S. Storrs,					

"The Woman's Board of Missions" is now incorporated. We hope to receive legacies, but our permanent and memorial funds will enable those who contribute to either, to secure a representative for themselves, or friends, in the foreign field, for all time. Who will thus respond to the call of our Lord—"Go, teach all nations," and receive that blessed promise, "I am with you alway?"

As some of our friends have feared that we might interfere with the funds of the American Board, instead of adding to them, I give an extract from a letter recently received from Providence, which is only one of many of similar import: "Our collections were delayed until after the collections were made in our churches for the American Board, as some of our ladies feared this Society might draw from the funds of the Board. I am happy to assure you that it has not done so."

The amount sent us was \$563.

L. F. B.

MISCELLANY.

MISSION SCHOOLS IN INDIA.

THE following Sabbath-schools and Christian friends have contributed to the support of mission-schools in the Madura mission, the past year, namely: Sabbath-schools at Gardiner, Me.; Walpole, N. H.; Franklin and Thetford, Vt.; Sherborn, New Bedford (Pacific church), Belchertown, Harvard, Rochester, West Boyford, Peabody, Mass.; Providence, High Street, R. I.; Upsonville, Penn.; Glasgow, Del.; Pomeroy and Portsmouth, Ohio; Mr. F. K. Swain's class, Portland, Me.; Mr. H. E. Abbott, Amherst, N. H., in behalf of a deceased daughter, a pupil in the Mana Madura station-school; Uxbridge, Mass., Young Ladies' Missionary Society, and Miss Briggs' class, Wheaton Female Seminary, Norton, Mass., each a pupil; Mr. A. E. Lockwood's class, New London, Conn., Mr. J. G. Benedict's class, Fulton, N. Y., the Home of Hope Missionary Society at St. Paul's, Minnesota, and Chambers' Street Mission Band, Boston, Mass., each a school.

The donations sent have all been responded to by letters from the mission field. There has usually been sent a report of the school, in Tamil, by the school-master or school-mistress, with a translation by the missionary or an English-speaking catechist.

Six to eight months have sometimes passed before our young friends could hear from their donations; but whether they hear or not, they may always feel sure of good from contributions made to give the knowledge of the gospel to the children and youth in heathen lands. In the Mission School Volume, that is to be given at the close of the year to all Sabbath-schools who give to this object, as stated in a former number of the Herald, we shall hope to show some of the good results of our missionary schools.

MINNESOTA AND TURKEY.

THE following striking comparison appeared in a recent "Missionary Paper,"

published as a supplement of *The Advance*, Chicago: "Our missionary brother, Rev. J. K. Greene, who is spending the winter at Faribault, in a recent letter to us, appends the following comparison. This statement is all the more amazing from the fact that the Congregational churches of Minnesota are, so far as we know, not at all behind those of other Western States, or those of other communions. It is a stinging rebuke to us all:—

'Allow me to add an interesting comparison between the Congregational churches of Minnesota and the Evangelical churches of Asia Minor:—

Number of Congregational churches in Minnesota, September, 1868,	63
Number of Evangelical churches in Turkey, September, 1868,	63
Number of members in Congregational churches in Minnesota, September, 1868,	2,865
Number of members in Evangelical churches in Turkey, September, 1868,	2,766
Number of pastors of Congregational churches in Minnesota, September, 1868,	5
Number of pastors of Evangelical churches in Turkey, September, 1868,	36
Number of self-supporting Congregational churches in Minnesota, September, 1868,	8
Number of self-supporting Evangelical churches in Turkey, September, 1868,	21
Total of contributions of Congregational churches in Minnesota for general benevolence and support of pastors, acting pastors, and others, one year, . . .	\$23,304
The same in gold (deducting 33½ per cent.),	15,536
Total of contributions of churches in Turkey 1867 (in gold),	13,055

'This comparison speaks well for Turkey, I think, especially in view of the facts, (1.) that the Congregational churches of Minnesota are the fruit of a Puritan Christian civilization of two hundred and fifty years, while the results in Turkey are the fruit of but thirty-seven years' missionary labor; and (2.) that there is a very great difference between the value of the property of the members of the Congregational societies in Minnesota and those of the native Protestants in Turkey.

‘By a careful estimate it is ascertained that the average value of property, per family, in the Congregational societies of Minnesota is \$3,568. On the other hand, the average value of the property of Protestant families in Turkey is not more than \$400. Again, the average *income* of the first-named families, reduced to gold, is \$550; that of the Turkish Protestant families, \$250.’”

TACT.

A MISSIONARY in India, Mr. Schoolbred, was addressing a large audience on the need of regeneration, when he was interrupted by a one-eyed man, of very unprepossessing look, whom he recognized at once as an old opponent. This time he asked whom I called sinners? “Every man who was ever born into the world,” said I. “You, and I, and all, are sinners.” “What!” he shouted, in a thin, cracked voice, “do you mean to call me a sinner?” “Most certainly,” I rejoined. “I am nothing of the sort,” he retorted, while he tried to fix me with his one eye, which flashed disdain. I turned from him to the audience. “You know this man,” I said; “you are his fellow-citizens, and you hear him. Now tell me, did any of you ever convict him of telling lies?” More than half a dozen voices shouted, “Yes!” “Pretty well for a beginning,” said I, laughingly. “But come, now, you don’t suppose that he is just a little covetous, is he? There’s something in his eye which would almost make me think so.” A chorus of “O, isn’t he?” “Just try him!” etc., etc., followed my question, and the one-eyed theologian and saint seemed getting rather uncomfortable. “But so great a saint would never be guilty of cheating?” I continued, in the same bantering strain. “The thinness of his jaws and hungry look show that he would rather starve than turn a dishonest cownie. Is it not so?” Shouts of derisive laughter from all sides were the only reply. Turning to the one-eyed, I addressed him, sternly: “Young man, you stand convicted as a sinner before the bar of your fellow-sinners; how will you appear before the judgment bar of a just and holy God? But worst and most fatal of all

your sins is the stubborn pride which puffs you up with the thought that you are sinless. Go now, and humbly confessing your great guilt, ask His forgiveness who can alone cleanse the polluted and save the lost.” Then, in answer to many apparently anxious inquiries as to who that Saviour was, I preached Christ to them, almost without interruption, until the darkness fell. — *Missionary Record*.

“IS SAUL ALSO AMONG THE PROPHETS?”

A LATE number of “Blackwood” has an article on “Christian Missions in India.”¹ It is a recognition of the missionary enterprise as one of the interests of the age, such as would not have been dreamed of in English reviews a few years ago. After a few sentences in the old style of criticism, as a kind of sop to Cerberus, the subject is earnestly considered, the various difficulties in the way treated with great candor, and at the last, a full and generous tribute is paid to the influence of the Christian school-master and missionary, as of the highest importance to the permanence of the Indian Empire and the interest of general civilization. “The spread of Christianity in that vast kingdom, as a living force, uniting together in a common faith its discordant populations, and blessing them with its spirit of righteousness, purity, and charity, is the security at once for good government and popular well-being.” There is nothing that succeeds like success. The time for Sidney Smith’s jokes in the “Edinburgh” has gone by; and an English duke, in the House of Lords, receives a severe castigation for an unprovoked assault upon Christian missions.

WILLIAMS COLLEGE.

[THE following pleasant statement was left with the editor for insertion in the Herald. May “the missionary spirit” revive in many other colleges.]

The missionary spirit is reviving in Williams College, which has been appropri-

ately called "the birthplace of missions." A number of students, who hope to proclaim the gospel of Christ in the dark places of the earth, have united together in a society called "The Missionary Circle." By mutual prayer and counsel, and correspondence with different missionary fields, they are gaining preparation for their great work.

RUINS OF EPHEBUS.

MR. PARSONS, of Nicomedia, writing in January last respecting a missionary visit to Smyrna, Aidin, etc., states: "Returning from Aidin (ancient Tralles, on the Meander), we stopped over one train at Ayaslúk (*Αγιος Θεολογος, — St. John), to take a look at the ruins of Ephesus. We found Mr. Wood, an Englishman, engaged in making extensive excavations, who kindly showed us some interesting results of his labors. The city was built upon and about a hill two hundred feet high, inclosed by a wall over the crest of a higher range and across the plain to the gulf, now filled up. The wall is in some places entire. The view from the summit is magnificent. By excavating, Mr. Wood has brought to light the quay of the port, the tomb of St. Luke, the wool-market (with a tablet indicating it as such), the Odeon, and the foundations of temples, monuments, and other buildings of great magnificence. From the Magnesian Gate, up the valley to the west, he has laid bare the old pavement and the marble steps to houses, corner and foundation-stones on either side. Outside of that gate he has laid open the cemetery and brought to light innumerable sarcophagi. From an altar-shaped marble block we read that there 'rested the body of —, born on the banks of the Rhine.' What to us was of great interest was the theatre, mentioned in Acts xix. 29, 31, and where Paul fought with wild beasts. Mr. Wood has found an inscription which assures him that the Temple of Diana was outside of the Magnesian Gate. He is now, with the help of a hundred workmen, in search of its site and foundations."

A MISSIONARY'S VIEW.

MR. BUSHNELL, of the Gaboon mission, West Africa, wrote to the Treasurer of the Board in January last: "I have been perusing, with deep interest, the report of the late meeting of the Board at Norwich, and am glad that the proposition to raise a large fund, or establish an asylum or home, for disabled missionaries, and the widows and children of missionaries, was defeated. While the exceeding great and precious promises are on record, and God has so many ravens who are ready to fly at his command to minister to his faithful children, his missionary servants need not fear. They could not afford to lose that sweet trust in God, nor the warm hearts and loving sympathies of Christian friends, by any such arrangement. The Board have shown their wisdom in this, as in other matters, by continuing the old plan."

BIBLIOGRAPHICAL.

China and the Chinese: a general description of the country and its inhabitants; its civilization and form of government; its religious and social institutions; its intercourse with other nations; and its present condition and prospects. By the Rev. JOHN L. NEVIUS, for ten years a missionary in China. With a map and illustrations. New York: Harper Brothers, Publishers, Franklin Square. 1869.

THE above full title-page gives a just view of the contents of this timely contribution to our missionary literature. It is just such a book as all who are interested in the progress of the gospel in China will be glad to read; — not too learned, not too popular; — the substance of those addresses which the author delivered with so much acceptance in different parts of the country, during his recent visit.

Isaiah; with notes, critical, explanatory and practical, designed for both pastors and people. By HENRY COWLES, D.D. New York: D. Appleton & Co. 1869.

THIS is a valuable work; rich in illustration of the thought of the prophet, fruitful in suggestion, and pervaded with a warm glow of true Christian feeling. The heart interprets as well as the head. The

notes on those grand prophecies which bring out the future triumphs of the Messiah's kingdom are of great interest, charged to the full with the missionary spirit required for their just appreciation; and the hearty evangelical sentiment with which the writer dwells upon the atoning sacrifice, as set forth in the fifty-third chapter, is of special value.

We would gladly put a copy of this work into the hands of all our missionaries, to help them to juster views of their great work, and to a more assured hope of its final triumph.

ARRIVAL.

REV. J. S. DENNIS arrived at Beirut, Syria, February 10th, in fine health and spirits, and left for his station at Sidon the next day.

At Madras, on the 21st of February, the company which sailed from New York for that place on the 28th of October last;

Dr. and Mrs. Palmer, Mr. and Mrs. De Riemer, Miss Hartley and Miss Webster. "All enjoyed the trip finely."

DEATHS.

AT Monrovia, Liberia, January 9, Benjamin Van Renssalaer James, aged 54. Mr. James, a colored printer, was connected with the mission of the American Board in West Africa from 1836 to 1844, and then, for several years, with the mission of the Presbyterian Board. He was ruling elder in the Presbyterian Church at Monrovia, and at the time of his death, was Treasurer of the Republic of Liberia.

At Rutland, Vermont, April 7, in the 70th year of his age, Rev. Silas Aiken, D. D., formerly pastor of Park Street Church, Boston, and for ten years, from 1839 to 1849, a much esteemed member of the Prudential Committee of the American Board.

DONATIONS RECEIVED IN MARCH.

MAINE.	
Cumberland county.	
North Yarmouth, Cong. ch. and so.	10 66
South Freeport, Cong. ch. and so.	18 00—28 66
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Hammond st. Cong. ch. and so.	151.45; 1st Cong. ch. and so.
23.94;	175 39
Waldo county.	
Belfast, 1st Cong. ch. and so.	12 00
Searsport, an unknown friend, by Rev. S. Thurston, D. D.	5 00—17 00
Washington county.	
Calais, a friend,	2 00
York county.	
Biddeford, 1st Cong. ch. and so.	16 15
	239 20
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Rindge, Cong. ch. and so.	52 45
Grafton county.	
Enfield, Cong. ch. and so.	12 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Goffstown Centre, S. F.	5 00
Mt. Vernon, Cong. ch. and so.	13 00
New Boston, Pres. ch. and so.	61 25
New Ipswich, Cong. ch. and so.	45 00
Temple, Gents, 7.50; Ladies' Ass'n, 10.50;	18 00—142 25
Merrimack co. Aux. Soc.	
Boscawen, Cong. ch. and so.	39 60
Concord, 1st Cong. ch. and so., to const. Mrs. BETSEY E. WARREN and Mrs. MARIA HOLT, H. M. (205.75, less cft. 25c.), 205.50; South Cong. ch. and so. (ann. coll. 103.37, m. c. 16, less cft. 25c.), 124.12;	329 62
Webster, 1st Cong. ch. and so.	56 00—425 22
Rockingham county.	
Exeter, 2d Cong. ch. and so. m. c.	8 00
Greenland, Mrs. Louisa P. Weeks,	10 00
Hampstead, Cong. ch. and so. m. c.	40 00
Newington, Cong. ch. and so.	5 00—63 00

Strafford county.	
Durham, Cong. ch. and so. ann. coll.	174 50
North Conway, Mrs. R. M. Colby,	5 00—179 50
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, D. M. Ide, for China,	15 00
	889 42
VERMONT.	
Addison co. Aux. Soc. Amos Wilcox, Tr.	
Bridport, Cong. ch. and so.	56 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Barnet, Cong. ch. and so.	45 00
Hardwick, Cong. ch. and so.	25 50
St. Johnsbury, South Cong. ch. and so.	19 01—89 51
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so. annual coll. 309.30, m. c. add'l, 23.62;	332 92
Jericho, Mrs. David Hutchinson,	2 00
Underhill, Cong. ch. and so. in part,	20 00—354 92
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so., with prev. dona's to const. Rev. E. W. HATCH, East Berkshire, Vt., and S. T. ANDERSON, G. G. WILLIAMS, S. H. DOW, and Mrs. L. A. BOUTELLE, Enosburgh, H. M.	163 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Morgan, Cong. ch. and so.	5 00
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.	
Pittsfield, Cong. ch. and so.	13 50
Pittsford, Cong. ch. and so. coll. (of wh. from AUGUSTUS HAMMOND to const. himself, H. M. 100), 300.37, m. c. 65, to const. Rev. M. A. MUNSON, S. H. KELLOGG, and ASA NURSE, H. M.	365 37
Rutland, Cong. ch. and so. balance of coll., 51.18, m. c. 22.49;	73 67

Sunderland and East Arlington, Cong. ch. and so. m. c. 3, Rev. Charles Redfield, 5;	8 00—460 54	Worthington, Cong. ch. and so. to const. Rev. D. S. MORGAN, H. M.	50 00—1,358 54
Washington co. Aux. Soc. G. W. Scott, Tr.	2 00	Middlesex county.	
Waitsfield, Cong. ch. and so.		Cambridgeport, 1st Ev. Cong. ch. and so. 311.82; Stearns Chapel, m. c. 32.52;	344 34
Windham co. Aux. Soc. C. F. Thompson, Tr.		Charlestown, 1st Cong. ch. and so., annual coll., with other dona's, to const. JAMES REA, HENRY T. DELANO, and Mrs. CHARLES J. JAMES, H. M.	116 00
Brattleboro, Cent. Cong. ch. and so. m. c.	143 62	Concord, Trin. Cong. ch. and so. m. c. 25.75; R. W. Wood, 50;	75 75
Dummerston, Cong. ch. and so. of wh. from m. c. 4.50;	10 87	Frammingham, Hollis Evan. Cong. and so. (annual coll. and m. c. 787, less prev. ack'l 380.28,) 406.72, less cft. 50c.;	406 22
West Brattleboro, Cong. ch. and so. m. c.	63 21—217 70	Malden, Trin. Cong. ch. and so., with other dona's, to const. G. A. SOUTHWORTH, H. M.	23 60
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.		Natick, 1st Cong. ch. and so.	159 00
Hartford, White River Cong. ch. and so.	32 00	North Chelmsford, Cong. ch. and so. Middlesex Union.	22 50—1,147 41
Springfield, Cong. ch. and so. in part, to const. GRANVILLE KNIGHT, Mrs. MARY CALDWELL, and Miss LYDIA PUTNAM, H. M., 371.25; J. J. BARNARD, 10;	381 25—413 25	Assabet, Union Evan. ch. and so. m. c.	24 37
	1, 761 92	Leominster, Evang. Cong. ch. and so.	40 11—64 48
MASSACHUSETTS.			
Barnstable county.		Nantucket county.	
Centreville, South Cong. ch. and so.	12 91	Nantucket, Trin. Cong. ch. and so.	18 00
Berkshire county.		Norfolk county.	
Curtisville, Cong. ch. and so.	20 00	Brookline, Harvard Cong. ch. and so., in part,	1,034 40
Boston and vicinity.		Jamaica Plains, Central Cong. ch. and so. m. c.	16 00
Boston, of wh. from X. Y. Z. 600; Rev. R. Anderson, D. D., 35; J. C. Gordon, 10; E. S. R., 5; a friend, 5;	4,411 10	Sharon, Mrs. Fanny B. Lothrop, 5 00	
Chelsea, Winn. Cong. ch. and so. m. c. 28.20; Broadway Cong. ch. and so. m. c. 10.45;	38 65—4,449 75	West Roxbury, South Evan. ch. and so. m. c.	32 01—1,087 41
Brookfield Asso'n. William Hyde, Tr. Barre, Evan. Cong. ch. and so. ann. coll. of wh. from gents and ladies, 158.85, m. c. 85.31, to const. Rev. EDWIN SMITH and JOHN E. HENRY, H. M., 100;	244 16	Palestine Miss'y Soc. E. Alden, Tr. East Randolph, a friend,	5 00
Essex county.		Hingham, Evan. Cong. ch. and so. m. c.	11 25
Andover, Chapel Church and Cong. ann. coll. of wh. from seminary students to const. DANIEL C. GREENE, H. M., 100;	370 00	Scotland, Cong. ch. and so. m. c.	30 00—46 25
Essex co. North Conf. of Ch's. William Thurston, Tr.		Taunton and vicinity.	
Amesbury, B. B. \$4, silver, Ipswich, Linebrook Cong. ch. and so. m. c.	4 96	Berkley, Cong. ch. and so.	17 75
West Haverhill, Cong. ch. and so.	10 00—40 96	Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		Holden, Martha Moore,	2 73
Beverly, Dane st. ch., F. W. Choate to const. CAROLINE W. PRESCOTT, Somerville, Mass., H. M.	100 00	Worcester, Union Cong. ch. and so. m. c.	49 97—52 70
Essex, 1st Cong. ch. and so. to const. MICHAEL BURNHAM, H. M.	100 00	Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Manchester, Rev. F. V. Tenney's Cong. ch. and so.	99 43	Milford, Charlotte A. Thayer, deceased, by Louisa Thayer,	10 00
Salem, Tabernacle Cong. ch. and so. m. c. 16.94; a deceased friend, 75;	91 94—391 37	Westboro, Evan. Cong. ch. and so. m. c., with other dona's, to const. Rev. ARTEMAS DEAN, H. M.	24 88—34 88
Franklin co. Aux. Soc. L. Merriam, Tr. Buckland, Cong. ch. and so.	24 00		9,474 73
Montague, Cong. ch. and so. with other dona. to const. W. A. BANCROFT, H. M.	84 16—108 16	Edgartown, Rev. L. H. Angier,	10 00
Hampden co. Aux. Soc. J. C. Bridgman, Tr.			9,484 73
Chester, a friend,	5 00	<i>Legacies.</i> — Sheffield, Miss Harriet Hickok, by N. T. Leonard, Ex'r, 594 53	
Ludlow, a friend,	5 00—10 00	Southwick, Rebecca Bingham, add'l,	12 00—606 53
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.			10,091 26
—, a friend,	800 00	RHODE ISLAND.	
Cumington, Village Cong. ch. and so.	18 37	Pawtucket, Cong. ch. and so., Gents, 42, balance from Ladies, 3, m. c. 104;	149 00
East Hampton, 1st Cong. ch. and so. m. c.	69 14	CONNECTICUT.	
Granby, Cong. ch. and so.	26 15	Fairfield co. West Aux. Soc., A. E. Beard, Tr.	
Hadley, Russell Benev. Soc.,	20 27	Greenwich, a friend,	10 00
Northampton, 1st Cong. ch. and so. m. c. 225.26; Edwards Cong. ch. and so. m. c. 83.50;	308 76	North Greenwich, Cong. ch. and so., add'l,	10 00—20 00
Williamsburgh, Cong. ch. and so. m. c.	65 85	Hartford co. Aux. Soc. E. W. Parsons, Tr.	
		—, a friend,	5 00
		Broad Brook, Cong. ch. and so. annual coll.	33 05
		Hartford, Wooster St. Chapel, m. c., 27.85; Asylum Hill Cong. ch. and so. m. c., 24.96; Centre Cong. ch. and so. m. c., 23.59; a friend for China, to const. Mrs. JULIA J. ABBE and ELIZABETH ABBE, H. M. 250; Mrs. S. F. Blodget, 10;	336 40

Poquonnock, Cong. ch. and so.	9 90		
South Glastenbury, Cong. ch. and so. to const. FRANKLIN GLAZIER, H. M.	100 00		
Thompsonville, James Ely, 10; Miss Sibyl C. Metcalf, 5;	15 00		
Wapping, Cong. church, W. V., Hartford co. South Conso'n.	20 00—519 35		
New Britain, Centre Cong. ch. and so.	304 55		
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	1 00		
Bridgewater, Cong. ch. and so. add'l,	50 00		
Cornwall, Miss Marietta Pierce, Milton, Cong. ch. and so.	17 00		
Norfolk, Cong. ch. and so. ann. coll. add'l,	15 00		
Riverton, Cong. ch. and so.	10 00		
West Winsted, 2d Cong. ch. and so.	221 10		
Winchester Centre, Cong. ch. and so.	5 00		
Woodbury, 1st Cong. ch. and so. 110.83; G. H. Atwood, 5; N. Judson, 5;	120 83—439 93		
Middlesex Association, John Marvin, Tr.			
Centre Brook, Cong. ch. and so. m. c.	22 23		
Millington, Cong. ch. and so. 15, a friend, 5,	20 00—42 23		
New Haven City. F. T. Jarman, Agent.			
Centre Cong. ch. and so., (a friend, 50, m. c. 31.65,) 81.65; Chapel st. Cong. ch. and so. m. c., 18.80; Davenport Cong. ch. and so. m. c. 14.78; Yale Miss'y Soc. 5.21;	120 44		
New Haven West Conso'n. E. B. Bowditch, Tr.			
Birmingham, Cong. ch. and so. m. c.	83 97		
Milford, 1st and Plymouth Cong. churches, united, m. c.	25 00		
Wolcott, Cong. ch. and so.	5 00—113 97		
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.			
Colchester, 1st Cong. ch. and so., to const. Mrs. C. B. WILLARD and Mrs. MATILDA M. LOOMIS, H. M.	302 90		
Norwich, 2d Cong. ch. and so., (of wh. from Mr. and Mrs. William Williams, to const. Rev. D. F. BANK, Rev. E. I. HAINES, and Miss REBECCA C. WILLIAMS, H. M., 200;) Tolland Co. Aux. Soc. C. H. Dillingham, Tr.	429 27—732 17		
Andover, Cong. ch. and so., to const. Rev. SAMUEL INGHAM, H. M.	56 20		
Windham Co. Aux. Soc. Rev. H. F. Hyde, Tr.			
Brooklyn, 1st Trin. Cong. ch. and so., ann. coll., 61.85; m. c., 12.41;	74 26		
Woodstock, 1st Cong. ch. and so., m. c.	14 16—88 42		
	2,437 31		
"An invalid sister,"	2 00		
	2,439 31		
NEW YORK.			
Auburn and vicinity. H. J. Brown, Agent.			
Auburn, 1st Pres. ch., to const. Mrs. MARY C. LEE, H. M.,	340 07		
Monroe co. and vicinity. William Ailing, Agent.			
Rochester, Central Pres. ch., m. c.	124 50		
New York and Brooklyn, Agency of the Board Bible House.			
Of wh. from Madison Sq. Pres. ch. (of wh. from James Stokes, 1000; A. P. Stokes, 1000; Wm. E. Dodge, jr., to const. MORRIS J. DODGE, H. M., 250; J. C. Brown, 200; Wm H. Smith, Wm. C. Martin, C. H. Isham, F. F. Marbury, B. W. Merriam, D. N. Barney, H. Iverson, Mr. and Mrs. F. H. Slade, Mrs. L. M. Howland, 100 each; D. S. Eggleston, 50; A. T. Dwight, 50; J.			
A. McGaw, S. N. Smith, M. Ketcham, J. F. Trow, Wm. Dowd, D. E. Van Valkenburgh, R. Nichol, E. V. Houghwout, George Place, 25 each; Rev. W. A. Hallock, D. D., and B. S. Walcott, 20 each,) 4,200.36; Lafayette Av. Pres. ch. (Brooklyn) coll. in part, (of wh. from W. W. Wickes, 500; Silas C. May, to const. Rev. SAMUEL MAY, Carondelet, Mo., H. M., 50; W. S. Alexander, jr., 50,) 1667.63; 1st Pres. ch. (Brooklyn) of wh. from Jas. Hazen, to const. JAMES R. HAZEN, H. M., 100; James How, 100; F. H. Lovell, 50,) 251; South Pres. ch. (Brooklyn) m. c., 86.05; Seventh Pres. ch. (coll. 53.50, m. c. 29.79) 83.29; Union Theol. Sem. m. c. 22.30; Mrs. G. W. Wilkins, 25;	6,355 63		
	6,820 20		
Aurora, Pres. ch. to const. Mrs. AMANDA S. TUPPER, H. M.	106 08		
Big Flats, Pres. ch. 7, "Confidence," 5;	12 00		
Brookport, Summers Hubbell,	10 00		
Bronxville, J. M. P.,	25 00		
Buffalo, Lafayette St. Pres. ch., 160.41, less exc. 40c.,	160 01		
Camden, Bennet Cobb,	50 00		
Catskill, Daniel Coe,	10 00		
Chili, Pres. ch., Ira Andrews,	1 00		
Churchville, Cong. ch. and so. add'l,	1 00		
Clyde, Pres. ch.,	70 45		
Clymer, Mrs. Mary Jackman,	1 00		
Elmira, 1st Pres. ch., to const. LOVELL KELLOGG and R. W. BARTON, H. M., 266.10, Rev. A. D. Stowell, 9.90,	276 00		
Fairview, Jas. W. Waiden,	25 00		
Franklin, Mrs. Lydia Hotchkiss,	3 00		
Fredonia, Pres. ch., a "widow's mite,"	2 00		
Holland Patent, Pres. ch.,	30 00		
Madison, Cong. and so.	9 30		
Mt. Sinai, monthly concert at Rocky Point, by Joel Brown,	15 00		
New Haven, Cong. ch. and so.	33 00		
Ogdensburg, H. P. Sanford,	10 00		
Oswego, First Pres. ch. of wh. from Mrs. O. J. Harman, 10; Zenas Barlow, 5;	342 56		
Owego, Mrs. Martha Huntington,	50 00		
Parma, Centre Pres. ch.	7 00		
Penn Yan, Pres. ch., ann. coll., 163.82, m. c. 46.30,	210 12		
Potsdam Junction, Cong. ch. and so.	12 00		
Poughkeepsie, Pres. ch. m. c.	32 28		
Rochester, Cent. Pres. ch., Miss P. Fobes,	10 00		
Shelter Island, Pres. ch.	30 75		
South Wales, Pres. ch. m. c.	9 00		
Washingtonville, 1st Pres. ch. coll. and m. c.	58 89		
Watertown, Stone St. Pres. ch., to const. LOREN BUSHNELL, H. M., 115; Mrs. E. M. Mack, 20;	135 00		
Wheeler, Pres. ch.,	3 00		
Williamson, Pres. ch.	6 00		
Wilson, Pres. ch.	17 00		
York, Mrs. Paul Goddard,	5 00—1,778 44		
	8,598 64		
Legacies. — Buffalo, Mrs. Aphia Rich, by H. A. Rich, ex'r, 1000, less tax 60,	940 00		
	9,538 64		
NEW JERSEY.			
—, "S."	25 00		
Keyport, A Friend,	10 00		
Millburn, Wellington Campbell,	25 00		
Morristown, A. Beach,	10 00		
Newark, 1st Pres. ch., Ladies' For. Mis. Soc., 180.05; First Cong. ch. and so., to const. Rev. Wm. B. BROWN, H. M. 80.35; C. S. Haines, 50;	310 40		
Orange, Mrs. S. H. Fowler,	5 00		
Plainfield, Mrs. Oren Johnson,	5 00		
Rahway, Thos. Morris	10 00		
Trenton, Third Pres. ch.	13 50—413 90		

<i>Legacies.</i> — Montclair, Zenas Baldwin, add'l, by N. O. Baldwin, ex'r,	200 00
	613 90
PENNSYLVANIA.	
By S. Work, Agent, Philadelphia.	
Brooklyn, Pres. ch.	10 20
Delaware Water Gap, Mountain Pres. ch. m. c.	10 00
Northumberland, First Pres. ch.	25 00
Philadelphia, Trustees of Pres. House,	65 50
Reeseville, Pres. ch. add'l,	20 65—131 35
Columbia X Roads, Pres. ch.	1 00
Farmington, First Cong. ch. and so.	18 00
Hawley, First Pres. ch.	6 00
Lock Haven, G. B. Perkins,	2 45
Philadelphia, J. D. L.	50 00
Wells and Columbia, Pres. ch., 3, less c't. 50c.	2 50—79 95
	211 30
DELAWARE.	
Glasgow, Pencader Pres. ch., 10.38;	
Pencader Bcnfic. Asso., with other dona. to const. Mrs. SARAH J. CAZIER, Pencader, H. M., 75;	85 38
Wilmington, Hanover St. Pres. ch. with prev. dona. to const. Rev. LA-FAYETTE MARKS, H. M.	23 50—108 88
MARYLAND.	
Baltimore, First Cong. ch. and so. ann. coll.	94 32
DISTRICT OF COLUMBIA.	
Washington, First Pres. ch.	259 50
TENNESSEE.	
Greeneville, Pres. ch.	24 00
Knoxville, Mrs. L. N. Prescott,	1 00
Lookout Mountain, Ed. Institutions, m. c.	9 00—34 00
KENTUCKY.	
Louisville, Rev. J. M. Sadd,	5 00
OHIO.	
By Wm. Scott, Agent, Cincinnati.	
Cincinnati, 2d Pres. ch. (of wh. from Philip Hinkle, to const. HELEN HINKLE, H. M., 100,) 391, m. c. 12.15,	403 15
Delhi, 1st Pres. ch. m. c.	2 10
Marietta, 4th St. Pres. ch. m. c.	15 80
Walnut Hills, Lanc Sem. ch. m. c.	2 52—423 57
Belpre, Cong. ch. and so. m. c., 3 mos.	27 00
Cleveland, 1st Pres. ch. m. c. for March, 14.20; Mrs. Elizabeth E. Taylor, 100;	
R. H. Fitch, 22;	136 20
Dayton, East Pres. ch.	3 77
Defiance, 1st Pres. ch.	30 00
Delaware, Rev. Jno. H. Jones, to const. Rev. H. POWELL, Cincinnati, and Rev. DAVID KINGERY, of Delaware, H. M.	100 00
Elyria, 1st Pres. ch.	203 00
Homer, Pres. ch.	14 25
Johnstonville, Rev. O. S. Eells and Josiah Hine,	10 00
Lodi, Cong. ch. and so., 28.35, less exc. 25,	28 10
Mansfield, Cong. ch. and so. of wh. from A. L. Grimes, to const. Rev. JUSTIN E. TWITCHELL, H. M. 100,	232 64
Marietta, Cong. ch. and so. ann. coll., add'l;	35 00
Mesopotamia, Pres. and Cong. ch. and so.	50 25
Newbury, H. P. Greene and wife,	5 00
Piqua, T. L. Daniels,	4 00
Plymouth, 1st Pres. ch.	20 00
Reed's Mills, Mrs. Wm. S. Hibbard,	20 00
Ripley, Pres. ch. m. c., for March	5 00
Rome, Pres. ch., Rev. W. F. Millikan, 10, H. Arnold, 5, others, 12.34;	27 34
Russellville, a friend,	2 00
Waterville, 1st Pres. ch.	6 00—959 55
	1,383 12

INDIANA.
Arney, S. Ward and family, 3 10

Bedford, Mrs. S. K. Blackwell,	6 00
Delhi, Pres. ch.	40 00
Edinburgh, Pres. ch.	9 00
Franklin, Pres. ch.	2 36
Gilead, Pres. ch.	3 65
Greenville, Pres. ch.	1 50
Highland, Pres. ch.	3 50
Huntington, Pres. ch. m. c., for March,	8 00
Middletown, monthly concert,	15
Sharon, Pres. ch.	3 60
Shiloh, Pres. ch.	7 50—88 36

ILLINOIS.	
——, a friend,	5 00
Anna, Pres. ch.	6 00
Aurora, New Eng. Cong. ch. and so.	68 31
Blue Island, Cong. ch. and so. m. c.	4 00
Chesterfield, Cong. ch. and so.	5 20
Chicago, 1st Pres. ch. (coll. in part, 304.43, m. c., 3 mos. 140.09), 444.52; So. Cong. ch. and so. m. c. 49.30; Union Park Cong. ch. and so. 10.80; Tbeol. Sem., So. of Inquiry, 4.75; a business firm for quarter's salary of Rev. T. W. Thompson, China, 185.63; a friend, 10;	705 00
Galesburg, 1st ch. of Christ (Cong.),	97 95
Lacon, Pres. ch.	45 66
Oak Park Ind'nt. ch. and so. m. c.	8 00
Ottawa, Plymouth Cong. ch. and so.	21 05
Quincy 1st Pres. ch.	21 05
Rockford, Ladies' Miss. So.	20 50
Sheffield, Cong. ch. and so.	6 20
Summer Hill, Cong. ch. and so.	21 00
Tremont, Cong. ch. and so. and s. s.	15 50
Upper Alton, Mrs. J. Burnap,	5 00—1,055 42

<i>Legacies.</i> — Chicago, Wm. H. Brown, in part, by S. L. and C. B. Brown, Ex'rs, 5,000, less expenses, 35.50	4,964 50
	6,019 92

MICHIGAN.	
Deerfield, Pres. ch.	9 00
Medina, 2d Cong. ch. and soc.	8 00
Milford, D. M. Ladd, commissions as executor of Mrs. Jane Pearson, and her bequest to him as executor,	41 00
Petersburg, Pres. ch.	6 00
Port Huron, Cong. ch. and so.	16 28
Raisinville, Cong. ch. and so.	11 02—91 30

<i>Legacies.</i> — Mrs. Jane Pearson, by D. M. Ladd, Executor,	213 47
	304 77

MINNESOTA.	
Clearwater, Cong. ch. and so.	35 00
Hastings Church, ann. coll. by Rev. J. W. Ray,	31 06
Marine Mills, 1st Cong. ch. and so. m. c.	5 00
Northfield Cong. ch. and so.	27 00
St. Cloud, Union m. c. in Cong. ch.	4 85
Washington, N. S., Pres. ch. coll.	5 50—108 41

IOWA.	
Clinton, Pres. ch.	36 00
Grinnell, Cong. ch. and so., bi-monthly coll.	20 00
Independence, Cong. ch. and so., coll. 39.60, m. c. 5.80;	48 40
Lyons, Cong. ch. and so.	60 00
New Hampton, bequest of Wm. H. Gurley, for Bible-reader in China, by H. Gurley	50 00
Nevinsville, Cong. ch. and soc.	5 00
Newton Township, Ger. Cong. ch. and so.	2 20
Quasqueton, Rev. A. Manson,	1 00
Shunem, Pres. ch.	5 00
Troy, Pres. ch.	7 00
Vinton, Pres. ch.	20 65
Waverly, Cong. ch. and so. (of wh. from Rev. M. K. Cross, 10);	22 75
Yankee Settlement, N. G. Platt	10 00—288 00

WISCONSIN.
De Soto, Sterling & Wheatland Cong. churches, 9 15

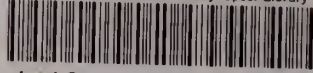
Janesville, Cong. ch. and so.	24 96	NEW HAMPSHIRE. — North Conway s. s., by Rev. R. Kimball,	5 25
Lodi, Pres. ch. m. c.	5 80	VERMONT. — Barnet, Cong. s. s. 40; Dummers-ton, Cong. s. s. 4.88; East Poultney, Cong. s. s. 6.53; Rutland, Cong. s. s. 5.0; Water-bury, Cong. s. s. 12; West Brattleboro, Cong. s. s. 19.46;	132 87
Milwaukee, Hanover St. Cong. ch. and so., by Rev. Wilder Smith,	5 00	MASSACHUSETTS. — Billerica, Ortho. Cong. s. s., for school of Rev. J. T. Noyes, Madura Mission, 12.50; Boston, Old Colony s. s. 25, Fannie Munger's Missionary Box, for Mrs. Bisell's school, Mahratta Mission, 3.50; Conway, Cong. s. s., for school of Rev. W. W. Howland, Ceylon, 39; Montague, Cong. s. s., for a school in India, 25; Pittsfield, Friends, for school in Ceylon (33.35, less express, 30c.), 33.05; Randolph, 1st Cong. s. s. 15; South Williamstown, Greylock Institute, Miss'y Soc., add'l, for Rev. C. Goodrich's school, China, 5; Springfield, North Cong. s. s., for school of Rev. H. J. Bruce, Mahratta Mission, 66; Templeton, Cong. s. s. 4.63;	228 68
Pardeeville, Pres. ch.	6 00	CONNECTICUT. — Colchester, 1st Cong. s. s. 20; Enfield, 1st Cong. s. s., for a native preacher in Peking, China, 19.62; North Stonington, Cong. s. s. 30; West Hartford, Cong. s. s. 26.29;	95 91
Racine, 1st Pres. ch. m. c.	3 35	NEW YORK. — Brooklyn, Children's prayer-meeting of Young Men's Christian Ass'n, 5; De Kalb, Pres. s. s. 3; Fulton, Pres. s. s., for school at Murukampadi, Madura Mission, 42; Haverstraw, Central Pres. s. s. 67.11; Jasper, Hampshire Pres. s. s. 23; Oswego, 1st Pres. s. s. 23.14; Parma Centre, Pres. s. s., Infant class, 1; Scipio, 2d Pres. s. s. — children of T. B. H. Phelps, 2; Success, Cong. ch., Young People's Miss'y Society, 8;	174 25
Wyocena, Cong. ch. and so.	3 00—57 26	PENNSYLVANIA. — Greenway, Union s. s., by H. D. Gregory, for pupil at Mardin, Turkey, 10; Philadelphia, Calvary Pres. ch., "Star of Bethlehem" female Bible-class, for pupil at Eski Zagra, 35, male Bible-class, No. 3, for pupil at Philippopolis, 40; Pitts-burg, Plymouth Cong. s. s., 1st m. c. 4, Albion Hill Mission school, 1; Titusville, Pres. s. s., for native teacher in China, 50; Westchester, Pres. s. s. 47;	187 00
MISSOURI.		INDIANA. — Brszil, Pres. s. s., Infant class, 1.10; Terre Haute, Cong. s. s. (of wh. for school in Turkey, 1.75, Mrs. Edwards' school, Zulu Mission, 1.70), 6.65;	7 75
Bevier, Welch Cong. ch. and so.	8 05	ILLINOIS. — Jacksonville, pupils of Deaf and Dumb Institution, add'l, for school in Foo-chow, China, 2.10; Mount Sterling, 1st Pres. s. s. Miss'y Soc., 67.94; Seward, Cong. s. s. 3;	73 04
Kings-ton, Cong. ch. and so.	5 00	MICHIGAN. — London, Cong. s. s., for Mrs. Bis-sell's school, Mahratta Mission, 2; Tekon-sha, Pres. s. s. 11.28;	13 28
Little Osage, W. Melch,	1 00	MINNESOTA. — Belle Plain, I. P. Black,	1 00
Webster Groves, Pres. ch.	25 00—39 05	IOWA. — Civil Bend, Cong. s. s., for Miss Townshend's school, Ceylon, 17; Davenport, Edwards Cong. s. s. 20; Denmark, Cong. s. s. 40; Ottumwa, Cong. s. s., two months' coll. for school in China, 6.75;	83 75
KANSAS.		WISCONSIN. — Burlington, Cong. s. s. 16.08; Fox Lako, Cong. s. s. 1.05; Madison, Cong. s. s., for school at Marsovan, 35.20;	52 33
Genava, Cong. ch. and so., ann. coll.	7 00	FOREIGN LANDS AND MISSIONARY STATIONS. — China, Foochow, S. T. Brown, (of which for Girls' Boarding School, 19.65, Mrs. Hartwell's Day School, 19.65), 39.30; West Africa, Gaboon, F. Wolber, for Mrs. Bush-nell's school, 13;	52 30
Astoria, 1st Cong. and soc.	12 50		1,333 16
OREGON.			
CALIFORNIA.			
Oakland, 1st Cong. ch. and so. (97.40 gold, less exc.), 126.40; 2d Cong. ch. and so. (9.80 gold, less exc.), 12.72;	139 12		
DAKOTA TERRITORY.			
Yankton, 1st Cong. ch. and so., quar-terly coll.,	8 00		
DOMINION OF CANADA.			
Province of Quebec.			
Montreal, Zion Church (add'l), Jas. Carson (3.00 gold), 3.90; Thomas Fraser, (2.50 gold), 3.25,	7 15		
Sherbrooke, Cong. ch. and so., coll., 33.89, Rev. A. Duff, 6.60, A. Duff, 2.65;	43 14—50 29		
FOREIGN LANDS AND MISSIONARY STATIONS.			
China, Foochow, Rev. S. F. Woodin,	47 30		
India, Mahratta Mission, Hon. G. A. Hobart, 65; Dr. Somerville, 65; H. H. through L. B., 65; Col. Field, 32.50; Lieut.-Col. James, 26; T. Glover, 13; Col. Westropp, 6.50; Mrs. Scott, 2.60; Mr. Sorabjee's Children's Miss. Box, 5.52; monthly concert, 13.17; coll. at ann. meet-ing, 47.11;	341.40		
Persia, Oromiah, Missionary family (17.85 gold), 23.38, City Church (13.02 gold), 17.06; Seir Church (3.25 gold), 4.26;	44.70		
Syria, Abeih, m. c., for China,	14.00		
Turkey, Adrianople, m. c. 10.63; Rev. J. N. Ball, 11.45; Broosa, Rev. S. Richardson and wife, with prev. doua., to const. Rev. MARDIROs STRA-GANEAN, of Arabkir, H. M. 25; Cesa-rea, Rev. Lyman Bartlett 65.50; Con-stantinople, Bcbek congreg., m. c. 32.10;	144 73—592 13		
MISSION WORK FOR WOMEN.			
From WOMAN'S BOARD OF MISSIONS.			
Mrs. Homer Bartlett, Boston, Treasurer.			
St. Johnsbury, Vermont, Aux. Soc.,	173 00		
Wellesley, Massachusetts, Aux. Soc.	165 00—338 00		
From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.			
Mrs. C. G. Hammond, Chicago, Treasurer.			
Of wh. for the support of Miss Mary H. Porter, Peking, China, 550, Miss N. J. Dean, Oromiah, Persia, 275, and Miss Martha S. Taylor, Madura, India, in part, — previously acknowledged in April Herald, p. 143, 1,226.55.			
MISSION SCHOOL ENTERPRISE.			
MAINE. — Bangor, Hammond st. Cong. s. s., with prev. dona. of Society, to const. Rev. R. D. Osgood, H. M., 30; Juv. Miss'y Circle, for education of Hargopebasketarian and wife, Harpoot Sem'y, Turkey, to const. Mrs. JNO. DOLE, H. M., 150; Litchfield Corner, Cong. s. s. 1.75; Norridgewock, 1st Cong. s. s. 44;		225 75	
Donations received in March,		30,280 24	
Legacies " " "		6,924 50	
		37,204 74	
Total from Sept. 1st, 1868, to March 31st, 1869,		\$203,773 81	

For use in Library only

For use in Library only

I-7 v.65/66
Missionary Herald

Princeton Theological Seminary-Speer Library



.1 1012 00317 7963